THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

For FEBRUARY, 1802.

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SI MALUS EST, NEQUEO LAUDARE.———

ORIGINAL CRITICISM.

Voyages from Montreal, on the River St. Laurence, through the Continent of North America, to the Frozen and Pacific Oceans, in the Years 1789 *and* 1793; *with a Preliminary Account of the Riſe, Progreſs, and preſent State of the Fur Trade of that Country, illuſtrated with Maps.* By Alexander Mackenzie, Eſq. 4to. 1l. 11s. 6d. Cadell and Davies, Cobbett and Morgan, &c. 1802.

THE attention of Great Britain, as well as of the other commercial countries of Europe, has long been directed to the coaſt of America, with the hope of diſcovering a paſſage between the Northern, Pacific, and Atlantic Oceans. From the beginning of the laſt century to the cloſing voyage of Captain Vancouver, a general belief prevailed in the exiſtence of ſuch a paſſage, and various expeditions have been equipped and ſent forth, to realize opinions founded on it, or to determine, if poſſible, that it was altogether without foundation.

It would be very ſuperfluous on the preſent occaſion to enter at large into the well-known hiſtory of the original idea of a north-weſt paſſage, with the ſubſequent attempts to diſcover it, and the various diſputes which it occaſioned. It may not, however, be improper to obſerve, that Mr. Dobbs, by whoſe influence and from whoſe ſuggeſtions the parliamentary reward was held forth to the diſcoverers of this important object, cloſed his life, which was diſtinguiſhed by an indefatigable attention to it, in a firm belief of its exiſtence, and that the preſent century would not be completed before the diſcovery of this paſſage would give new advantages to the commerce of his

country. Indeed, it does not appear that the Britiſh nation was by any means ſatisfied that the voyages which had been performed for the diſcovery of a north-weſt paſſage had been deciſive. Though the eaſtern ſide of America had been explored at large, yet the numerous ſounds, bays, and inlets remaining to be examined, were ſufficient to juſtify a continuance of conjecture, and to re-excite the enterprizing ſpirit of ſubſequent adventurers.

The beneficial conſequences that would ariſe from the diſcovery of a north-weſt paſſage are ſelf-evident; for, although India is, as it were, brought ſo much nearer to Europe, by the modern improvements in ſhipping and navigation, yet, to ſhorten the preſent circuitous courſe muſt be an object of the firſt commercial importance. It was, indeed, with this view that the voyage of Captain Cook was undertaken by the command of His Majeſty, to diſcover, if poſſible, a paſſage between the two oceans; and to begin his courſe of diſcovery on the coaſt of New Albion.

The voyages which had been made in preceding periods to Hudſon's and Baffin's Bays, with the ſame view, though unſucceſsful as to the main object, ſerved rather to confirm the exiſtence of it; and Mr. Dobbs was continually making converts to his favourite ſyſtem. It was in conſequence of his ſolicitations that Middleton was ſent out, yet the queſtion did not ſeem to have received any elucidation from his voyage. Subſequent voyages were made without producing any certainty as to the great object of them; at the ſame time, perſons of great authority had begun to conſider a north-weſt paſſage as a fanciful theory,—while Mr. Dalrymple, a writer of the firſt rank, in whatever relates to maritime geography, appeared to remain in a ſtate of indeciſion as to the general queſtion, and, with all his knowledge of the ſubject and ingenuity of inveſtigation, left the matter open for future diſcuſſion and enquiry. They are, however, at length rendered unneceſſary, as the volume under our conſideration has cloſed the queſtion for ever. It has irrefragably proved that there is no practicable north-weſt paſſage between the Atlantic and Pacific Oceans.

Mr. Mackenzie appears to have been peculiarly qualified both in mind and corporal conſtitution, for the arduous enterprizes which he undertook. A laudable ambition and an ardent curioſity ſuggeſted the deſign; a perſevering energy and dauntleſs ſpirit conducted him in the proſecution of it; and a ſtrong, unſhaken mind brought him to the happy concluſion of it. Indeed we cannot convey a better notion of this undertaking than by repeating the account by himſelf in a manly, and well written preface.

"I was led, at an early period of life, by commercial views, to the country north-weſt of Lake Superior, in North America; and being endowed by nature with an inquiſitive mind and enterprizing ſpirit; poſſeſſing alſo a conſtitution and frame of body equal to the moſt arduous undertakings; and being familiar with toilſome exertions in the proſecution of mercantile purſuits, I not only contemplated the practicability of penetrating

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acroſs the continent of America, but was confident in the qualifications, as I was animated by the deſire, to undertake the perilous enterprize.

"The general utility of ſuch a diſcovery has been univerſally acknowledged,—while the wiſhes of my particular friends and commercial aſſociates, that I ſhould proceed in the purſuit of it, contributed to quicken the execution of this favourite object of my own ambition: and as the completion of it extends the boundaries of geographic ſcience, and adds new countries to the realms of Britiſh commerce, the dangers I have encountered, and the toils I have ſuffered have found their recompence: nor will the many tedious and weary days, or the gloomy and inclement nights which I have paſſed, have been paſſed in vain."

The firſt of theſe voyages, from Montreal on the River St. Lawrence, to the Frozen or Hyperborean Sea, was undertaken in the year 1789, and is more immediately connected with geographical diſcovery: the ſecond, which was undertaken in 1793, proceeds from the ſame place to the Pacific Ocean, and had for its principal object the encouragement of commerce, and, under theſe diſtinct characters, theſe extraordinary, original, and beneficial voyages muſt be conſidered. That the publication of them has been ſo long delayed may, for various reaſons, be a juſt ſubject of regret: but we know not how to blame Mr. Mackenzie for the delay, when he tells us—that it aroſe from the very active and buſy mode of life in which he was engaged ſince the voyages have been completed; and that, when the opportunity arrived, the apprehenſion of preſenting himſelf to the Public in the character of an author, for which the courſe and occupations of his life had by no means qualified him, made him heſitate in committing his papers to the preſs, being much better calculated to perform the voyages, arduous as they might be, than to write an account of them.

When we enter on the peruſal of a voyage which has not extended beyond the River or the Lake: when a canoe was the veſſel which bore the voyager and his few companions, the object, as well as the danger and honour of the undertaking, diminiſhes almoſt to the appearance of a domeſtic tranſaction. Dazzled by the extenſive courſe of the great circum-navigators, the ſeas they paſſed, the countries they viſited, the grandeur of their equipments and the dignity of their protectors, the reader is pre-diſpoſed to conſider the adventures of the Continental Voyager as an inferior object, and the adventrous ſpirit of a commercial man, as capable only of trivial attempts and petty diſcoveries: but whoever peruſes this volume with the attention it merits, will perceive that it is not eſſential to the hardihood of enterprize, or the honour which ſprings from efforts uſeful to mankind, that the navigator ſhould command a ſhip of war and circumnavigate the globe; it will appear, on the contrary, that the qualities neceſſary to ſuch an undertaking may be found, as they may be required, in a canoe paddling down a river or ſtemming its current, and that diſcoveries of great importance to the world, may be made in a

veſſel which they, who have been borne by it on the water, can in their turn carry over the land.

There is another circumſtance peculiar to theſe voyages which gives them a degree of eſtimation that they might not be expected to poſſeſs.—The writers againſt religion have had a very general recourſe to the natives of the continent through which Mr. Mackenzie paſſed, to prove that there are tribes of Indians who are under no religious influence, who, conſequently, do not practice any rites or ceremonies to procure good or avert evil, and who have no belief in, or any notion of, a firſt cauſe or ſuperintending Providence.—This miſtaken opinion has ariſen from the accounts of a very few travellers who had but ſmall means of information, and from the mode of life of theſe ſavages which ſhrouds them, as it were, from the view of tranſient obſervers. Thoſe who inhabit the interior part of this vaſt continent are altogether erratic, and never aſſemble but in very ſmall bodies for the purpoſes of hunting and fiſhing, which furniſh them a caſual ſubſiſtence. As they have no fixed place of abode, they do not preſent themſelves in ſuch a ſtationary point of view as to excite the accidental or incurious traveller to obtain an adequate knowledge of their manners and cuſtoms; and from the accounts of ſuch alone, has infidelity derived its authority that thoſe people are totally deſtitute of religious impreſſions.—Mr. Mackenzie, however, has controverted ſuch degrading and fallacious opinions, not only from an intimate acquaintance with the inhabitants of the untravelled part of this immenſe continent, but from the very terms and expreſſions of their language. It is very true, that he did not diſcover any edifices appropriated to ſacred purpoſes, but on the ſea coaſt, where the natives aſſemble in larger bodies, live in regular villages, and loſe the erratic character. But ſurely the wandering family would find a temple beneath the ſhade of a tree, on the banks of a ſtream, or in the hollow of a rock, where they might practice their haſty ſuperſtitions. Infidelity therefore muſt pry into ſome other remote corner of the earth for ſuch an hypothetical ſupport of its unbelief; which, however, we do not conceive is to be found in all the wide range of intellectual nature.

The ſtyle of Mr. Mackenzie's narrative has no pretenſions to diſplay; but it has a better praiſe, for it poſſeſſes that ſimplicity which is peculiarly ſuited to his ſubject. His pages appear to tell his ſtory in the manner he would perſonally relate it. A ſhort extract from the firſt voyage will juſtify our opinion. It deſcribes the important moment when he approached the Hyperborean or Frozen ſea.

"We had no ſooner retired to reſt laſt night, if I may uſe that expreſſion, in *a country where* (miſprinted for a *ſeaſon when*) the ſun does not ſink beneath the horizon, than ſome of the people were obliged to quit their beds and remove the baggage, on account of the riſing of the water. At eight in the morning the weather was fine and calm, which afforded an opportunity to examine the nets, one of which had been driven from its poſi-

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tion by the wind and current. We caught ſeven *poiſſons inconnus*, which were unpalatable, a white fiſh that proved delicious, and another about the ſize of an herring, which none of us had ever ſeen before, except the Engliſh chief, who recogniſed it as being of a kind that abounds in Hudſon's Bay. About noon the wind blew hard from the weſtward, when I took an obſervation which gave 69:14 north latitude, and the meridian variation of the compaſs was thirty-ſix degrees eaſtward. The longitude has ſince been diſcovered by the dead reckoning to be 135 weſt.

"This afternoon I reaſcended the hill, but could not diſcover that the ice had been put in motion by the force of the wind. At the ſame time I could juſt diſtinguiſh two ſmall iſlands in the ice to the north-weſt, by compaſs. I now thought it neceſſary to give a new net to my men to mount, in order to obtain as much proviſion as poſſible from the water, our ſtores being reduced to about five hundred weight, which, without any other ſupply, would not have ſufficed, for fifteen people, more than twelve days. One of the young Indians, however, was ſo fortunate as to find the net that had been miſſing, and which contained three of the *poiſſons inconnus*.

"Having ſat up till three in the morning, I ſlept longer than uſual; but about eight one of my men ſaw a great many animals in the water, which he at firſt ſuppoſed to be pieces of ice. About nine, however, I was awakened to ſolve the doubts which had taken place reſpecting this extraordinary appearance. I immediately perceived that they were whales; and, having ordered the canoe to be prepared, we embarked in purſuit of them. It was, indeed, a wild and unreflecting enterprize; and it was a very fortunate circumſtance that we failed in our attempts to overtake them, as a ſtroke from the tail of one of theſe enormous fiſh would have daſhed the canoe to pieces. Our guide informed us that they are the ſame kind of fiſh which form the principal food of the Eſquimaux, and were frequently ſeen as large as our canoe. The part of them which appeared above the water was altogether white, and they were much larger than the largeſt porpoiſe.

"About twelve the fog diſperſed, and, being curious to take a view of the ice, I gave orders for the canoe to be got in readineſs. We accordingly embarked, and the Indians followed us. We had not, however, been an hour on the water, when the wind roſe on a ſudden from the north-eaſt, and obliged us to tack about; and the return of the fog prevented us from aſcertaining our diſtance from the ice; indeed, from this circumſtance, the iſland which we had ſo lately left was but dimly ſeen. Though the wind was cloſe we ventured to hoiſt the ſail; and, from the violence of the ſwell, it was by great exertions that two men could bale out the water from our canoe. We were in a ſtate of actual danger, and felt every correſponding emotion of pleaſure when we reached the land. The Indians had fortunately got more to windward, ſo that the ſwell, in ſome meaſure, drove them aſhore, though their canoes were nearly filled with water; and, had they been laden, we ſhould have ſeen them no more. As I did not propoſe to ſatisfy my curioſity at the riſk of ſimilar dangers, we continued our courſe along the iſlands, which ſcreened us from the wind; and I was now determined to take a more particular examination of them, in the hope of meeting with parties of the natives, from whom I might be able to obtain intelligence, though our conductor diſcouraged my expectations, by repreſenting them as a very ſhy and inacceſſible people. At the ſame time he informed me, that we ſhould probably find ſome of them,

if we navigated the channel which he had originally recommended us to enter.

"At eight we encamped on the eaſtern end of the iſland, which I named the Whale Iſland. It is about ſeven leagues in length, eaſt and weſt, by compaſs, but not more than half a mile in breadth. We ſaw ſeveral red foxes, one of which was killed. There were alſo five or ſix very old huts on the point where we had taken our ſtation. The nets were now ſet, and one of them in five fathom water, the current ſetting north-eaſt, by compaſs. This morning I ordered a poſt to be erected cloſe to our tents, on which I engraved the latitude of the place, my own name, the number of perſons who accompanied me, and the time we remained there."

Mr. Mackenzie, however, does not appear to want animated expreſſion, when his object requires it, and we are not afraid to produce the following deſcriptions in ſupport of our opinion.

"The weſtern ſide of the river diſplayed a ſucceſſion of the moſt beautiful ſcenery I had ever beheld. The ground riſes at intervals to a conſiderable height, and ſtretches inwards to a conſiderable diſtance. At every interval, or pauſe in the riſe, there is a very gently-aſcending ſpace, or lawn, which is alternate with abrupt precipices to the ſummit of the whole, or at leaſt, as far as the eye could diſtinguiſh. This magnificent theatre of nature has all the decorations which the trees and animals of the country can afford it. Groves of poplars in every ſhape vary the ſcene, and their intervals are enlivened with numerous herds of elks and buffaloes: the former chooſing the ſteeps and uplands, and the latter preferring the plains. At this time the buffaloes were attended with their young ones, who were friſking about them; and it appeared that the elks would ſoon exhibit the ſame enlivening circumſtance. The whole country diſplayed an exuberant verdure. The trees that bear a bloſſom were advancing faſt to that delightful appearance, and the velvet rind of their branches, reflecting the oblique rays of a riſing or ſetting ſun, added a ſplendid gaiety to the ſcene.—The eaſt ſide of the river conſiſts of a range of high land covered with the white ſpruce and the ſoft birch, while the banks abound with the alder and the willow."

The account of the portage La Loche poſſeſſes an equal degree of animated deſcription.

"This precipice, which riſes upwards of a thouſand feet above the plain beneath it, commands a moſt extenſive, romantic, and raviſhing proſpect. From thence the eye looks down on the courſe of the little river, by ſome called the Swan River, and, by others, the Clear Water, and Pelican River, beautifully meandering for upwards of thirty miles. The valley, which is at once refreſhed and adorned by it, is about three miles in breadth, and confined by two lofty ridges of equal height, diſplaying a moſt delightful intermixture of wood and lawn, which ſtretches onwards till the blue miſt obſcures the proſpect. Some parts of the inclining heights are covered with ſtately foreſts, relieved by promontories of the fineſt verdure, where the elk and buffalo find a paſture. Theſe are contraſted by ſpots where fire has conſumed the woods, and left a dreary void behind it. Nor when I beheld this wonderful diſplay of uncultivated nature was the moving ſcenery of human occupation wanting to compleat the picture. From

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this elevated ſituation I beheld my people diminiſhed, as it were, to half their ſize, pitching their tents in a charming meadow, and among the canoes, which, being turned upon their ſides, preſented their reddened bottoms in contraſt with the ſurrounding verdure: at the ſame time, the proceſs of gumming them produced numerous ſmall ſpires of ſmoke, which, as they roſe, enlivened the ſcene, and at length blended with the larger columns aſcending from the fires where our ſuppers were preparing. It was the month of September, when I enjoyed a ſcene of which I do not preſume to give an adequate deſcription; and as it was the rutting ſeaſon of the elk, the whiſtling of that animal was heard in all the variety which the echoes could afford it."

The Journals of theſe voyages conclude with a ſhort geographical view of the country which they interſected, and ſome general obſervations on the means of improving and enlarging the trade of it, which demand the ſerious attention of miniſters, who muſt now exert themſelves to the utmoſt, in order to increaſe the value and enlarge the boundaries of Britiſh commerce, as the only means of retarding the fatal, but certain, effects of the preſent peace.

The hiſtory of the fur trade, which forms a preliminary diſcourſe, is a moſt intereſting, curious, and inſtructive memoir, and deſcribes one of the moſt extraordinary branches of commerce which the induſtry of man and the perſevering ſpirit of gain has produced. It contains alſo, an account of the natives or different tribes of Indians, who inhabit the extenſive diſtricts beyond Lake Superior, their language, and manners; and will reſpectively reward the examination of the merchant, the politician, and the philoſopher. Thoſe, indeed, who poſſeſs no previous acquaintance with the trade of Canada will, in reading this account of it, be occaſionally diſpoſed to conſider himſelf in the regions of fable and romance.

We cannot, however, but lament, that this work will not gratify the curioſity of the naturaliſt, and that Mr. Mackenzie was not qualified to give his volume the advantages of natural hiſtory. At the ſame time it ſhould be conſidered, that this gentleman was the contriver, and, in a great meaſure, the ſupporter of his advantageous projects; that he had no protection from government, no train of draughtſmen, naturaliſts, and philoſophers.—None of thoſe advantages which could alone be procured by the laviſh expence that has been beſtowed on the circumnavigating voyages which have diſtinguiſhed the preſent reign; that his only veſſel was his own canoe, and that his ſmall equipage conſiſted but of a few Indians, and Canadian boatmen, who were paid by himſelf.

When, however, we conſider the magnitude of his object, the energy with which he purſued it, the difficulties he encountered, the ability he diſplayed in ſurmounting them, and the important queſtion which he has determined, we cannot heſitate to rank Mr. Mackenzie among the diſtinguiſhed navigators and travellers of his age and country.

Sermons preached to a Country Congregation. To which are added, a few Hints for Sermons. Vol. II. By William Gilpin. 8vo. Pp. 472. 7s. Cadell and Davies.

THESE Sermons have the ſame diſcriminating character as thoſe already reviewed. There is one particular, indeed, which entitles them to the privilege of being quoted by the critic, and diſplayed in all their excellence—we mean, their exemption from the faults of the former volume. Had they reſembled the firſt collection in their defects, as well as their beauties, we ſhould have paid them a curſory attention only, referring our readers to the critique of November laſt. But there are various paſſages before us which we ſhall be glad to tranſplant into our pages.

SERMON XXVI.—*Philip and Nathaniel.*

In this diſcourſe, the author firſt ſhews us on what evidence theſe two diſciples believed Jeſus to be the Meſſiah; and ſecondly, applies their caſe to that of the Chriſtians of theſe times. His concluſion from the whole is that our faith, which reſts on ſuch ſtrong evidence, ſhould at leaſt be as ſtrong as theirs, whoſe evidence was ſo deficient; and that we ſhould, with not leſs holy joy than they did, profeſs we have found "*him of whom Moſes and the Prophets did write,*" Jeſus of Nazareth, the ſon of Joſeph.

"But let us ever remember (ſays Mr. Gilpin) that if we would ſhew our faith to be as ſtrong as theirs, we muſt ſhew it in its effects. Their lives, after they were convinced of the truth of religion, continued in a ſteady courſe of obedience. Let us, then, follow the ſteps of theſe two eminent diſciples of our Bleſſed Saviour. Let us believe like them, and, like them, ſhew the purity of our faith by the piety of our lives."

SERMON XXVII.—*On the Trinity.*

"The curioſity of man is endleſs; and it is a uſeful principle, as it is the ſource of all his knowledge and improvement. It carries him to the heavens above—it examines the ſtars—it calls them by their names—it fixes their motions—it dives into the ocean, and ſearches the ſecrets of the great deep, and all this is very well; for one half of the world, who are not employed in bodily labour, muſt have, at leaſt ought to have, employment for their minds. But the curioſity of many, not content with this, is continually ſtraying beyond its limits. It is not ſatisfied with the depths of ſcience in which miſtakes are not dangerous; it will examine the deep things of God. No difficulties in religion are too much for it. Nothing ſhall be hid—nothing myſterious. If reaſon cannot maſter them, they muſt be falſe. No doctrine hath adminiſtered more matter of idle curioſity to mankind, than this of the Trinity.

"The great miſchief is that when people thus examine into myſterious points, they are not ſatisfied with keeping their opinions to themſelves, but raiſe diſputes, ſet people at variance with their Bibles, and draw their attention from points of much more importance. Let *us* then leave the doctrine of the bleſſed Trinity to reſt in that unknown vaſtneſs and aweful obſcurity, with which it hath pleaſed God to overſpread it."

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SERMON XXVIII.—*Sin againſt the Holy Ghoſt.*

Mr. Gilpin is of opinion, that the ſin againſt the Holy Ghoſt is not abſolutely unpardonable. His reaſons are theſe:

"Firſt (ſays he) it ſeems contrary to the general tenor and tenderneſs of the goſpel, to place any perſon beyond a poſſibility of ſalvation. The goſpel was preached to all mankind, and repentance held out univerſally to all. Secondly, before our Saviour finiſhes this very diſcourſe with the Scribes and Phariſees, he himſelf ſeems to have thrown out the idea of repentance, holding up the Ninevites to them as a pattern, which would have been very unneceſſary if repentance had been ineffectual. My laſt reaſon is, that it is common in ſcripture to put the impoſſibility of a thing for its great difficulty. For inſtance, 'it is impoſſible for a rich man to enter into the kingdom of Heaven.' The neareſt to thoſe who ſinned againſt the Holy Ghoſt, are the open ſcoffers at religion. A man may doubt, and honeſtly endeavour to get the better of his doubts; there is no harm in this. St. Thomas doubted, and ſo did others of the diſciples: a man may even diſbelieve from not having taken pains to examine the evidences of religion; yet ſtill, if he keep his opinions to himſelf, his infidelity is ſhort of the wickedneſs mentioned in the text. Such a man will have an account, no doubt, to ſettle with God Almighty for paying ſo little attention to a religion for which ſufficient evidence hath been afforded; but that account is a matter between God and his Soul. He hath given no open offence againſt religion; and, if he be not one of thoſe who love darkneſs, he may yet be enlightened by a beam of truth. But, if he let his profaneneſs looſe on the world, and endeavour to corrupt the principles of others, he becomes a direct imitator of thoſe wicked Phariſees, who not only refuſed to enter into the kingdom of Heaven themſelves, but prevented others who were diſpoſed to enter it. His doom alſo is like theirs. An infidel philoſopher, who has the abilities to examine the truth and the wickedneſs to pervert it, might be called *one of the Devils Elect.*"

SERMON XXIX.—*Chriſt delivered for our Offences.*

"After the fall of our firſt parents, the nature of man became corrupt. All committed ſin, and all deſerved puniſhment. Sin and its puniſhment are naturally connected. The heathen nations ſeem, by the mere light of nature, to have made out all this matter *very clearly*. They ſeemed fully convinced their ſins would draw puniſhment upon them; and therefore were continually endeavouring by ſacrifice and other means, in their *blind* way, to procure pardon. In this neceſſity, God graciouſly interpoſed, and gave his ſon Jeſus Chriſt to be delivered for our offences; to ſuffer death for the ſins of the world—of the whole world. As we Chriſtians have better lights than the heathen had, our religion requires more from *us*, than it did from them. It requires, that we ſhould believe and truſt in Jeſus Chriſt as our Saviour; and, when we ſin, it requires ſuch a repentance as is followed by a thorough change of heart and life. Was 'Chriſt *delivered for our offences?*' Let us die daily in imitation of him, mortifying all our corrupt and worldly affections, and burying them with him in the grave.

"Did 'Chriſt *riſe again for our juſtification?*' Let us, as much as poſſible, purſue his ſteps. If we are riſen with Chriſt, as the Apoſtle ſpeaks, let us ſeek thoſe things which are above, where Chriſt ſitteth at the right hand of God,

God, conſidering this world as our infant ſtate—the next as our inheritance."

Such is the analyſis of one of the beſt Sermons we ever read on the ſubject.

SERMON XXX.—*On the Sabbath.*

An excellent popular diſcourſe. The following is a very pleaſing picture of a poor Chriſtian family on their way to church, with which we ſhall contraſt Polwhele's deſcription of the Methodiſt at the conventicle, and his children in wretchedneſs at home.

"Among the moſt pleaſing ſights of a country village (ſays Gilpin) is that of a father and mother, followed by their family of different ages, iſſuing from their little dwelling on a Sunday morning, as the bell tolls to church. The *children with their ruddy wholeſome looks* are all *neat* and clean, and, though many a patch appear on their clothes, all is tight and whole. Their behaviour at church ſhews what an impreſſion their parents have given them of the holineſs of the place, and of the duties they have to perform. Though unregarded as they return home, by their richer neighbours, they carry back with them to their humble cottage the bleſſing of God. Pious parents! lead on your children from church to Heaven: you are in the right road: your heavenly Father ſees your hearts, and will never demand an excuſe for your dreſs."

The paſſage to which we alluded, as contraſted with the above, is in Mr. Polwhele's *Engliſh Orator*, Fourth Book, P. 153. (Third Edition.)

——————— "The common cares
Of life, and each domeſtic duty, deem'd
Too low for an enlightened ſpirit, ſink
Scorn'd and foregone; whilſt penury diſarrays
The Hamlet's humble garniture! where, erſt
Trim neatneſs, in her decent ruſſet, rang'd
The ſimple ſtores, and ſpread on every cheek
The *ruddineſs of health*. Alas! no more
His *children* overjoy'd ſpring forth, to meet
A ſire, whoſe never-erring footſteps croſs'd
The ſmoothworn threſhold thro' the dews of eve,
Whoſe vigorous toil ſuſtain'd them, and whoſe ſmile
Beam'd to content. Ah! ſhivering in the garb
Of tatter'd want, they mourn, each lagging hour,
A father loſt; and wring their little hands,
And, pining, droop for hunger!—He, meanwhile,
Eſtrang'd to every duty his own roof
Had rendered dear, purſues a light he hails
Heaven's pure effulgence; tho' a faint falſe gleam
Of ſuperficial knowledge, gendering pride
And brainſick folly and fanatic zeal."

SERMON XXXI.—*On the Sacrament of the Lord's Supper.*

After having given a ſhort account of the inſtitution and deſign of the ſacrament of the Lord's Supper, and endeavoured to remove ſuch ſcruples,

ſcruples as ſeemed chiefly to ariſe from the miſunderſtanding of certain paſſages of ſcripture, our author remarks:

"Some people think they are not worthy to communicate, unleſs they have gone through a week's preparation for the ſacrament. I know not, whether a book ſo entitled, may not have been of ſome diſſervice. If it incline people to believe, that a *week's preparation* gives them liberty to relax when the week is over, it leads into a great miſtake. The idea we ſhould carry about us is, that we ſhould always be prepared for the ſacrament; *a life's preparation* is the beſt. But ſurely no man *need* abſtain from the ſacrament (however great a ſinner he may have been) who, in the inſtructive words of our Church-catechiſm, repents truly of his former ſins; purpoſes ſtedfaſtly to lead a new life; has a lively faith in God's mercy through Chriſt, and a thankful remembrance of his death, and is in charity with all men."

SERMON XXXIII.—*On a State of Trial.*

"We ſhould conſider a ſtate of trial as the great ſcene of our improvement. Here, we ſhould amend our hearts. Ambition, avarice, a love for pleaſure, and a variety of other wrong propenſities which the world encourages, it is our duty to oppoſe by ſtrenuous ſelf-denial."—"The miſchief is, we rarely take a fair view of a future life. We ſeldom look beyond the objects near us to the glorious viſions at a diſtance. Give the huſbandman lands to cultivate: he conſiders his future crop, and improves his ground to obtain it. Give the merchant a ſtock to trade with: he conſiders it only as the means of improving his future fund. Our Bleſſed Saviour makes the ſame alluſion. The prudent trader puts his money into the bank, that 'he may receive his own with uſury.' What riches then may a ſtate of trial produce? By laying out a few years to advantage, we purchaſe an eternity of happineſs."

This is an admirable diſcourſe. We recollect no Sermon, in which ſo much ſound argument, juſt deſcription, and ſtrong admonition, are condenſed. We object, however, to one paſſage in which the preacher ſeems to ſay, that there is no virtue without temptation; that is, that virtue conſiſts in "vanquiſhing temptation." How will he reconcile this with the prayer which our Saviour has expreſsly commanded all Chriſtians to uſe, beſeeching him to lead them *not* into temptation—which, agreeably to Mr. G.'s definition of virtue, is a requeſt to be deprived of the opportunity of performing virtuous actions. We think the definition not only fanciful, but dangerous, as likely to encourage preſumption, inſtead of humility.

SERMON XXXIV.—*Chriſt's Yoke eaſy.*

"You never heard a good man complain of the difficulties of religion. In ſhort, you never heard any one complain of the difficulties of Chriſt's yoke, who had really put it on; ſo that ſuch objectors, you ſee, are unqualified judges. They cannot poſſibly know whether Chriſt's yoke is light or heavy; they never tried it."—"The great difference between the difficulties of the religious man and the ſinner, is juſt this:—The difficulties of the religious

religious man are in the beginning of his courſe. But the longer he proceeds, the more ſatisfaction and happineſs he feels. On the other hand, the enjoyments of the ſinner are in the courſe of his ſins. The cup of pleaſure, while he drinks it, may be ſweet and palatable; juſt as a cup of poiſon may be ſweet and palatable while you drink it: but remember the conſequence—it will infallibly end in diſtreſs, agony, and death."

SERMON XXXV.—*On the Penitent Thief.*

"Can the dying ſinner, who repents only on his death-bed, produce any evidence of his ſincerity? Can he ſay he hath forſaken his ſins, when he knows in his conſcience that his ſins have forſaken him? Can he ſay his ſorrow proceeds from an abhorrence of wickedneſs, when he well knows this ſorrow never poſſeſſed him till the poſſibility of ſinning was over, and he was within fight of damnation?"

SERMON XXXVI.—*On the different Modes of God's ſpeaking to Mankind.*

There is much eloquence in this diſcourſe; but Mr. Gilpin always keeps his imagination within due bounds. He never forgets his character of a country Clergyman addreſſing his congregation in language intelligible to all.

"Are you meditating ſome ſcheme of fraud or villainy? Liſten to the friendly advice of conſcience. It will tell you how wickedly you are about to act; how little you gain, and how much you loſe. Check then the crime in its firſt conception, and heſitate awhile before you compleat it with a deed. Are you contriving ſome ſcheme of unlawful pleaſure? Attend a moment to your conſcience. It will hold up to you a glaſs, in which you will ſee all your expected pleaſure inverted; and, in its room, diſgrace infamy and diſeaſe. Thus alſo you may check the oath, the lye, the lewd jeſt, or any other wrongneſs. There is always time enough between the conception and the utterance to liſten to conſcience. A moment is ſufficient."

SERMON XXXVII.—*On the Secret of the Lord.*

"In ſome happy moment when your heart rejoices, when your ſpirits are raiſed beyond their common flow, aſk yourſelves, what it is that gives you ſo much joy? Is it that you feel the tranſports of religion? Is it the teſtimony of a good conſcience, that raiſes in you the joyful hope of acceptance with God? Is it the contemplation of thoſe joys which eye hath not ſeen, nor ear heard? Or is it the expectation of ſucceſs in ſome worldly buſineſs? or the expectation of pleaſure or profit from the gratification of ſome paſſion? If theſe are the things which give us the higheſt joy, we may be aſſured the ſecret of the Lord is yet a ſecret to us."

SERMON XXXVIII.—*Againſt allowing ſmall Offences.*

A very good diſcourſe on the whole; but, in ſome parts, rather careleſsly written.

"The well-diſpoſed *youth* enters the world in all the confidence of *innocence*. Mirth and gaiety firſt ſeduce him. The gaiety of *youth* is ſurely *innocent*. Aye, certainly; if it be reſtrained by good principles. But the gaiety of *youth*, left to its own guidance, changes the pleaſing *innocence* of *youth* into the deformed

deformed features of profligacy. Thus the young ſinner is drawn, by degrees, into bad company. He is next *hedged in* by the dread of ſingularity." "Happy is that *youth* who can ſee his way before him on entering the great ſcene of life, and can reſolutely purſue it."

Where "*youth*" firſt and laſt occurs, we ſhould prefer "*young men*" or *young perſon*," eſpecially as *youth* is uſed abſtractly in the ſame ſentence. But the word is too often repeated through negligence; ſo often, indeed, that even in preaching it muſt hurt the ear.

SERMON XXXIX. *On St. Peter's Denial of Chriſt.*

"Does the intemperate man ſuppoſe, that, by merely profeſſing himſelf a Chriſtian, he acknowledges Chriſt? By no means. Every act of intemperance cries out in a louder language than St. Peter's, '*I know not the man.*' Does the blaſphemer, the common ſwearer, or the ſabbath-breaker, imagine that becauſe he is born in a chriſtian country, *he* has any connection with Chriſt? By no means. Every time he blaſphemes or curſes, or breaks the ſabbath, he cries out in louder language than St. Peter's, "*I know not the man.*" Or does he, who cheats or defrauds his neighbour, cheriſhes malicious deſigns againſt him, and intends, if he can, to do him a private miſchief, ſuppoſe that *he* has any connection with Chriſt? All his thoughts, all his actions are continually crying out, 'What is Chriſt to me?' '*I know not the man.*"

SERMON XL. *On Anger.*

We are acquainted with a Sermon of Hewlet on an irritable temper, which we prefer to the diſcourſe before us, as a literary compoſition. In drawing the boundary between allowable and ſinful anger, there is a want of preciſion, we think, in Gilpin. But this is a good popular *preachment*, full of juſt remark, and expreſſive admonition.

SERMON XLI. *On forgiving Injuries.*

"A forgiving temper ſhews we have a juſt ſenſe of our own fallen and loſt condition on which our religion is founded. A man cannot forgive an enemy from his heart on worldly principles. Forgiveneſs of this kind is not a worldly duty. It cannot be called a moral virtue—it is a chriſtian one. The heathen conſidered revenge among their virtues."

The beſt heathen moraliſts, Epictetus, Seneca, Juvenal, did not conſider revenge among their virtues, though they had no juſt conception of Chriſtian forgiveneſs.

——"Eſt minuti animi exiguique voluptas
Ultio."

SERMON XLII. *On Evil Thoughts.*

"Our Saviour tells us, that he who looketh on a woman to luſt after her, hath committed adultery with her already in his heart; he hath committed the crime by forming the intention. Under the * conſciouſneſs of ſuch

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* Very ſimilar to which are thoſe lines of Juneval which the above quoted brought to memory;

——"Scelus intra ſe tacitum qui cogitat 'ullum,
Facti crimen habet."

guilt,

guilt, what numbers might be humbled! You have committed no crime. True; but are your thoughts equally innocent? Look into thoſe deep receſſes. You reprobate the wretch who hath forfeited his life to the laws of his country for ſome ſingle tranſgreſſion. Be candid; have you never committed a more heinous crime in the ſight of God, which a want of reſolution only, or a want of opportunity, or perhaps of power, hath left unfiniſhed? I mean not to extenuate his guilt, but to open your eyes, and ſhew you the pollution which bad thoughts introduce into your minds. "When you ſee a young *fellow* given to *liquor*, and generally to be found where *liquor is to be had*, ſuch is bad company."

Theſe expreſſions are low and vulgar.

SERMON XLIII. *Martha and Mary.*

Our author rightly obſerves, that Biſhop Pearce is very unhappy in his explanation of the phraſe, "*There is one thing needful*;" when he tells us, that it means "one diſh of meat." It is plain, that "by the one thing needful," our Saviour meant the care of our ſouls, which Martha was taught to conſider as preferable to every other care, and which ought to take place of every other conſideration. "Our great conteſt in this world lies between the 'many things' of it, and the 'one thing needful.' The world attacks our ſenſes. It draws up before us its pleaſures and vanities; and its great argument is, here, take and uſe: touch, taſte, and handle. Theſe things are preſent: what you can get here (it cries) are certainties: every thing here is real and ſubſtantial; they are all fitted to your ſenſes, and your ſenſes to them. In the mean time, the one thing needful addreſſes us in another manner; it has nothing to preſent to our ſenſes; nay, it tells us plainly, that eye hath not ſeen, nor ear heard, the worth and value of the things it offers; that we are not to judge of them by our ſenſes, but muſt look into futurity with the eye of faith."

SERMON XLIV. *Caſting all our Care on God.*

"If you find your family increaſe more than your means, do what you can to maintain them; be induſtrious and frugal; but do not diſtreſs yourſelf about the future; caſt that care upon God—and ſo in every inſtance." "Who is it that orders us to caſt our care upon him? That Almighty Being who created the world—who formed the earth—who poured the ocean around it, and ſpread over it the ſtarry heavens; who maketh ſummer and winter, ſeed-time and harveſt, and preſerveth this vaſt univerſe in all its variety and regularity. This Almighty Being condeſcends to take us and all our affairs under his care; and ſhall we heſitate?"

SERMON XLV. *Praiſe the Lord for his Goodneſs.*

The application of the doctrine of the text to the rich man is not leſs ſtriking than familiar.

SERMON XLVI. *Commune with your Heart.*

The author here comes home cloſely to our buſineſs and boſoms; and this would have been an unexceptionable compoſition, had he been

been more cautious in the repetition of "*But perhaps*" at the beginning of his paragraphs.

SERMON XLVII.—*Hiſtory and Proof of the New Teſtament.*

Theſe are good "hints" on the ſubject. The Sermon conſiſts of nine pages and a half only. In a Sermon of Secker, we have ſeen this ſubject as ſatisfactorily treated, as can be done within the compaſs of a pulpit-diſcourſe.

SERMON XLVIII.—*On Faith without Works.*

The author addreſſes himſelf to two kinds of people; to thoſe who do not believe, and to thoſe who pretend to believe, and do not practiſe. His obſervations diſcover no imperfect acquaintance with men and manners.

SERMON XLIX.—*Go on unto Perfection.*

"Aſk the wicked man what pleaſure he ever took in the company of pious people—in reading pious books—in thinking and talking on religious ſubjects? He muſt confeſs none of theſe things ever gave him pleaſure. His mind was continually intent on the buſineſs or pleaſures of the world. Can he then ſuppoſe that death will at once make ſuch an alteration in him, as to change objects of diſguſt into objects of delight? Neither reaſon nor ſcripture gives him any ground to ſuppoſe it. We may ſafely, therefore, conclude, that the happineſs is of a kind, of which he neither has nor can have any conception."

SERMON L.—*Lord, now letteſt thou thy Servant depart in Peace.*

An excellent concluding Sermon, from which we are unable to detach any paſſage to convey an adequate idea of it.

The "Hints" ſubjoined are, on the whole, ſuperior to thoſe of the firſt volume. They often reſemble the apothegms of the ancients, and they ſometimes run to the length of half a Sermon. But, after all, we cannot conceive, that thoſe young Clergymen, who are acquainted with the laws of compoſition, and are capable of writing a Sermon, will gain much from theſe "Hints." So far from being aſſiſted ourſelves, we ſhould feel a ſort of abridgement of our liberty—of that independence of thought neceſſary to good writing, whilſt we attempted to follow the train of ideas here *hinted* or ſuggeſted.

To "a young Clergyman" (for to ſuch Mr. G. addreſſes his Hints) it would be much more uſeful to read three or four Sermons of approved authors on the ſame text, and after having thoroughly digeſted them, to throw them aſide; and then (as from his own independent mind) to write a diſcourſe on the ſame ſubject.

This operation would be very different from that of attempting to wire-draw every little hint; to expand a thought into a paragraph; to eke out a ſhort ſentence to a long one, and to enfeeble ſtrength by epithets or pariphraſes, which we venture to affirm will be the effect with him, who, accuſtomed to think for himſelf, ſhall take a "Hint" of Mr. Gilpin as the groundwork of his compoſition.

But

But enough.—It is time to take our leave of this venerable divine; in converſing with whom we have been highly pleaſed; and we hope edified. And if we have ſometimes "hinted" our diſapprobation of a ſentiment or expreſſion, our animadverſion was (like the Sermons of the author) "intended chiefly for the younger clergy."

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1. *Encyclopædia Britannica*, &c. The third edit. in 18 vols. 4to.
2. *Supplement to the Third Edition of the Encyclopædia Britannica*, &c. in 2 vols. 4to.

(*Continued from* VOL. X. P. 273.)

IT is only the Supplement to the Encyclopædia Britannica that has a claim of right to our attention. As the work itſelf was publiſhed before the commencement of our critical labours, we could not be juſtly charged with want of reſpect to the eminent characters engaged in its compilation, though we ſhould paſs it over with barely acknowledging its general merits. This indeed we had reſolved to do, till we diſcovered the utter impoſſibility of doing juſtice to the two volumes which naturally come under our cognizance, without pointing out the merits and defects of the eighteen volumes to which they are ſupplementary. Every man knows that a Supplement may be excellent as a ſupplement, which would be contemptible claiming the rank of an independent whole.

The ſupplement before us will not indeed be conſidered as contemptible in any point of view in which it can be placed; for on various branches of ſcience it contains elementary treatiſes of as much value as are to be found, perhaps, on the ſame ſubjects, in the Engliſh language; and ſuch as elevate it far above any two of the volumes, whoſe defects it profeſſes to ſupply. Still it muſt be reviewed in connexion with theſe volumes, becauſe to them it continually refers; and in our opinion the review of the whole cannot be more advantageouſly conducted, than by going over the main work; giving a character of its moſt important articles; and introducing to the notice of our readers the principal articles of the Supplement, in the order in which they would occur, were the two works united under one alphabet. It will not ſurely be expected that we ſhould enter minutely into the merits or defects of ſuch articles as are common to this and all other dictionaries of arts, ſciences, and miſcellaneous literature. Of theſe it is ſufficient to ſay, in general, that they are full and perſpicuous, and that we have obſerved ſome of the explanations, which are here given of the terms of art and of ſcience, copied, *ipſiſſimis verbis*, by the compilers of other dictionaries of conſiderable reputation.

The firſt article, which, in the form of a ſyſtem, attracts the reader's attention, is entitled *Acouſtics*; and its merits are ſuch as to have extorted the faint praiſe of certain critics whoſe intereſt led them to depreciate as much as poſſible the *Encyclopædia Britannica* when

compared

compared with *Rees's* edition of *Chambers's Cyclopædia.* Their praiſe, however, is injudiciouſly beſtowed. The article is indeed as they ſay, "a tolerably good one;" but it is defective in the chapter which profeſſes to exhibit the different theories of ſound. By whom it was written we are not informed; but its defects are ſupplied in a maſterly diſquiſition under the title *Sound*, by Profeſſor Robiſon, of Edinburgh.

Aerology is an article extremely well arranged, but on account of the revolution that has taken place, ſince it was publiſhed, in the firſt principles of the pneumatic chemiſtry, it has already loſt much of its value.

Aeroſtation is a neat article, tranſlated, if we miſtake not, from the *Encyclopedie Methodique.*

In the treatiſe on *Agriculture* the reader will find much uſeful information; but, if he be a chemiſt, he will do well to proceed from it to the articles *Manure* and *Vegetable Subſtances*, both publiſhed in the Supplement. The former of theſe is indeed nothing more than an abridged tranſlation of a paper publiſhed, many years ago, in the memoirs of the Royal Society of Agriculture, Paris; but the latter is an original compoſition, and does honour to its author, whoſe merits as a chemiſt, we ſhall have occaſion to notice by and by.

After Agriculture, the only ſyſtematic articles which we meet with in the firſt volume of the Encyclopædia are *Algebra* and *Anatomy*; but neither of them is original. We do not mention this circumſtance as detracting from their value; for they are two beautiful compends, in every reſpect proper for a work of this nature; but it is our duty to render juſtice to two eminent anatomiſts, whoſe merits are claimed by Meſſrs. Bell and Fyfe.

In the general Preface it is ſaid, that "for whatever inſtruction may be conveyed in the articles *Anatomy* and *Surgery*, the public is indebted to Andrew Bell, F. S. S. A. and the ingenious Mr. Fyfe;" but the truth is, that in the article *Anatomy* no inſtruction is conveyed, for which the public is not indebted to Dr. Simmons and the late ingenious Dr. William Hunter.

Beſides theſe ſcientific articles, we have, in this volume, a long account, geographical and hiſtorical, of *America*, brought down to the concluſion of the war in which the United States accompliſhed their independence. The article is well written and ſufficiently intereſting; but its unknown author ſpeaks of the American rebels and their cauſe, in terms which probably would not have been admitted into the latter volumes of the Encyclopædia. He betrays indeed nothing of that ſpirit of jacobiniſm which has ſince diſgraced ſo many of the popular works of our country; but he aſſumes not the deciſive tone which ſhould be aſſumed by every man when condemning reſiſtance to lawful authority.

Architecture is the firſt ſyſtematical article which occurs in the ſecond volume of the Encyclopædia, and it contains much pleaſing information, as well hiſtorical, as theoretical and practical; but the compiler ſeems to have paid more attention to beauty than to utility

or ſtrength in the principles which he lays down for the conſtruction of various buildings.

The defects of the article are fully ſupplied under the title *Roof*, in the Encyclopædia, and *Arch* in the Supplement. Theſe two articles are by Profeſſor Robiſon; and they would do honour to the greateſt civil engineer of the age. They are not the productions of a mere mathematician, who knows not that what is demonſtrably true of ideal lines and ſurfaces, cannot be always reduced to practice with the coarſe materials of wood and ſtone. They are the compoſitions of a man, who, to a profound knowledge of the *theory*, has evidently paid the cloſeſt attention to the *practice* of the arts on which he writes; and who, after demonſtrating the properties of the Catenarian curve, and explaining the common theory of equilibration founded on them, ſhews, by the teſt of experiment, how little that theory can be depended on in the conſtruction of roofs and bridges. We recommend theſe two articles *Roof* and *Arch* with confidence, as well to practical architects as to lovers of the art; for though ſuch readers may perhaps find themſelves unable to accompany the profeſſor, *paſſibus æquis*, through his demonſtrations, they will readily comprehend the practical concluſions founded on thoſe demonſtrations, as well as on the experiments by which they are tried.

The treatiſe on *Arithmetic* which follows next in the order in which the ſyſtems are arranged by the alphabet, we have not examined. It is difficult to ſuppoſe it an original compoſition, becauſe numberleſs compends were ready made, ſufficiently proper for the editor's purpoſe.

To the ſyſtem of *Aſtronomy* we have paid ſome attention; becauſe obſerving a ſupplementary article *Aſtronomy*, we took it for granted that the original article muſt be defective even in the opinion of the editors themſelves. It is indeed extremely defective; and ſeems to be the compilation of a man little converſant in ſcience. The hiſtorical detail is intereſting, though not always correct; but when the compiler attempts to give a connected view of the *ſcience* in its preſent ſtate of improvement, he is *ultra crepidam*. This defect of his ſyſtem is remedied in the ſupplement by Profeſſor Robiſon, who, with a propriety of arrangement that has never been ſurpaſſed, brings into one point of view the phyſical ſcience which may be derived from the conſideration of the celeſtial motions. We think this article worthy of particular attention; for to the ſcience of Laplace it unites the piety of a Chriſtian.

We have likewiſe in this volume a geographical and hiſtorical account of *Arabia* of conſiderable value; and an article, under the title *Atmoſphere*, of ſome length, which, at the time when it may be ſuppoſed to have been written, was undoubtedly entitled to praiſe, but which the ſubſequent diſcoveries in chemiſtry muſt have leſſened in the eſtimation of men of ſcience. Even yet, however, it may be read with advantage.

Bleaching is an important art, and a full account of the proceſſes in general

general uſe at the time, and of the principles from which they were deduced, is given in the third volume of this great work. But the advancement of the ſcience of chemiſtry having ſuggeſted great improvements in the art, a luminous view of theſe as well as of the theory of bleaching is given in the firſt volume of the ſupplement. Neither of theſe articles is dignified with a running or ſyſtematic title, though bleaching has an equal claim to ſuch a title with *Dyeing*, and many other articles ſo diſtinguiſhed in the Encyclopædia Britannica.

The only articles, which, in this volume, preſent themſelves to the eye as diſtinct ſyſtems, are *Book-keeping* and *Botany*; and to us they appear to be good articles, though we have ſometimes found it difficult to diſcover, in the botannical plates, the figures to which we were referred by the text. We have here likewiſe a very intereſting article under the title *Bread*, to which ſome important additions are made in the ſupplement; and a treatiſe on *Brewing*, to which alſo additions are made in the ſupplement under the titles *Brewing*, *Fermentation*, and *Malt*.

Though the limits preſcribed to a review admit not of our characterizing particularly the biographical articles in this work, it would be unpardonable to paſs without notice the life of *Boſcovich*, and the view of his celebrated *theory*, with which we are preſented in the ſupplement. That theory is certainly ingenious; and we are inclined to think it ſolid, if extenſion be one of the eſſential properties of the elementary particles of matter; but if theſe elements be abſolutely unextended, as the author ſeems to teach, then a point of matter, as the editor of this beautiful abſtract well obſerves, is indiſtinguiſhable from a point of ſpace; and matter itſelf muſt be immoveable. Boſcovich's theory leads directly to the ſoundeſt theiſm; and it has been adopted by ſome of the firſt philoſophers of the age both in our own and in foreign countries; but it is not looked upon with a favourable eye by the jacobins of France or their pupils in Britain. By Dr. Prieſtley it has been ſhamefully miſrepreſented, or, which is more probable, is not underſtood.

In the volume of the Encyclopædia immediately under review, we have a hiſtory of *Great Britain*, from the acceſſion of James I. to the peace of 1782. We have inſpected it very curſorily; but it ſeems to us to be a compilation from the hiſtories of Hume, Macpherſon, Cuningham, Smollet, and Dodſley's Annual Regiſter. The writer, of courſe, appears ſometimes as a tory and ſometimes as a whig; but, whatever becomes of his principles, we ſuppoſe he may generally be truſted when merely relating public events.

The article, which next occurs in the ſyſtematic form and in the order of the alphabet, is publiſhed in the ſupplement under the title of *Carpentry*. It profeſſes not to give "a full account of carpentry, as a *mechanic art*, but only to deduce, from the principles and laws of mechanics, and from the knowledge which experience has given us of the ſtrength of timber in relation to the ſtrain laid on it, ſuch maxims of conſtruction, as will unite œconomy with ſtrength and

efficacy." The ſtrength of timber is conſidered at great length, and in a very maſterly manner, in the Encyclopædia itſelf, under the title *Strength of materials* in mechanics; and the principles there eſtabliſhed are in a ſeparate ſupplementary article, applied to the conſtruction of *Centres* and wooden *bridges*. Theſe three articles—*Strength of materials*, *Carpentry* and *Centre*, are all by Profeſſor Robiſon of Edinburgh; and we know nothing in the Engliſh language, from which the enlightened carpenter or architect is likely to derive more uſeful information.

The firſt article, which occurs in the fourth volume of the Encyclopædia, dignified with a ſyſtematic title is *Catoptrics*; but it is no ſyſtem. For every thing relating to the properties of reflected light the reader is referred to *Optics*; and the article under review conſiſts of nothing more than a few definitions and aphoriſms prefixed to an account of ſome amuſing experiments.

Chromatics is an article of a ſimilar nature with *Catoptrics*, but of more value. Beſides the definitions, aphoriſms and experiments, we have, under this title, a conciſe hiſtory of the principal theories of colour which have been held by philoſophers from the days of Pythagoras to the preſent period.

Between Catoptrics and Chromatics ſtands the article *Chemiſtry*, occupying not leſs than 260 pages; but it is entitled to no praiſe. It is not a good ſyſtem even on the *phlogiſtic* theory; and towards the end of it the unknown compiler has endeavoured to blend the phlogiſtic and anti-phlogiſtic theories together. Its defects, however, are completely remedied by a *new* article *Chemiſtry*, publiſhed in the ſupplement, in which the principles of the ſcience are explained in the moſt perſpicuous manner, and with a ſyſtematic arrangement, which we have not obſerved in any other treatiſe on the ſubject. In too many of theſe treatiſes, the chapters and other diviſions ſtand in as much confuſion, as if they had been thrown together by the frame which Gulliver ſaw in the academy of Lagado; but here the various diviſions and ſubdiviſions of the ſcience follow one another in the moſt luminous order. The author of this valuable treatiſe is Thomas Thomſon, M. D. of Edinburgh, who, with a mind evidently formed for philoſophical inveſtigation, ſeems to poſſeſs habits of uncommon induſtry; for he has here brought into one view all the important diſcoveries made, during the laſt twenty years, by the French, German, and Dutch chemiſts. One of their diſcoveries he has indeed rejected. According to him, "No ſtudy can give us more exalted ideas of the wiſdom and goodneſs of the GREAT FIRST CAUSE than Chemiſtry, which ſhews us every where the moſt aſtoniſhing effects produced by the moſt ſimple though adequate means, and diſplays to our view the great care which has every where been taken to ſecure the comfort and happineſs of every living creature." We recommend this article as an elementary treatiſe which may be ſtudied with ſafety by the tyro, and as a well arranged ſyſtem which may be read with advantage

advantage by the ſtudent who has advanced far into the *arcana* of Chemiſtry.

After Chromatics we have, in the fourth volume of the Encyclopædia, a neat ſyſtem of *Chronology*; but we were not a little ſurpriſed to find the name of *Newton* omitted in the liſt which the compiler gives of eminent chronologers.

The only hiſtory, which, in this volume, attracted our attention is that of *China*, to which valuable additions are made in the ſupplement from the Aſiatic Reſearches, and Sir G. Staunton's account of Lord Macartney's embaſſy. The author of the ſupplementary article has rendered ſome ſervice to the cauſe of revelation, by employing the facts furniſhed by Sir Wm. Jones to demoliſh the claims ſo ſtrangely advanced by Sir George Staunton for the extravagant antiquity of the Chineſe as a nation.

In the fifth volume are the following articles with each a ſyſtematic or running title; *Commerce*, *Comparative Anatomy*, *Conic Sections*, and *Dialling*.

On the ſubject of Commerce many uſeful hints are thrown out, to which it might be worth the while of perſons in power to pay ſome attention. The fatal conſequences to foreign trade and to the revenue of the ſtate, reſulting from an exorbitant price of the neceſſaries of life, are here ſtated in a very convincing manner; but for the reaſoning by which the author eſtabliſhes his opinions we muſt refer to the work itſelf.

The article *Comparative Anatomy* is well drawn up, and abundantly intereſting; but the treatiſe on *Conic Sections* is ſo ſhort and defective, that we really cannot perceive its utility. Such a view of the Conic Sections as that which has been lately publiſhed by Mr. Vince, would have been a valuable addition to the ſupplement. The article *Dialling* is a good one.

In this volume we have a very lame article on the mechaniſm of *Clocks*, of which, however, the principal defects are ſupplied in the ſupplement, under the title *Watchwork*. As this laſt article is by Profeſſor Robiſon, the reader will not be ſurprized at its not extending to the *manual* practice of the art. Its object is to treat only of "the moſt important and difficult part of the conſtruction, namely, the method of applying the maintaining power of the wheels to the regulator of the motion, ſo as not to hurt its power of regulation. We truſt (ſay the author and editor) that, from the account which is here given, the reader, who is converſant in mathematical philoſophy, will perceive the juſtneſs of the concluſions, and that an intelligent artiſt will have no heſitation in acceding to the propriety of the maxims of conſtruction deduced from them." We ſhall add that the artiſt muſt be very intelligent if he do not reap benefit from an attentive peruſal of this article.

In glancing over the Encyclopædia Britannica a reviewer is every where liable to be miſled, and, of courſe, to miſlead his readers, by paying attention only to ſuch articles as have running titles. We

were juſt about to diſmiſs the fifth volume with the remarks which we have already made upon it, when our attention was forcibly arreſted by the articles *Coallery*, *Conſtantinopolitan* hiſtory, *Cook's* diſcoveries, and *Creation*. Not one of theſe has a running title, or perhaps ſhould have it; but the reader will not meet with more inſtruction or amuſement in the volume, than in the peruſal of them. *Coallery* is peculiarly valuable; and the account of our celebrated circumnavigator's diſcoveries muſt be equally valuable to thoſe who have not been made acquainted with them by himſelf and Dr. Hawkeſworth.

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Among our moſt valued correſpondents are Newtonians and Hutchinſonians, between whom we have ſometimes found it difficult to keep the peace. To theſe much reſpected friends, and to our ſcientific readers in general we recommend a ſerious and unprejudiced peruſal of this admirable treatiſe, from which they will at leaſt learn to uſe the *language* of philoſophy with ſome meaning, and thus be put on their guard againſt thoſe idle logomachies which have ſo often diſgraced the writings of both ſchools.

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Electricity is an article which appears with a running title both in the Encyclopædia and in the Supplement, and both articles are long. The former however contains not much ſcience; and amidſt the multitude of facts and hypotheſes which the compiler has recorded, he has omitted altogether the celebrated theory of Æpinus. The intention of Dr. Robiſon, the author of the ſupplementary article, as declared by himſelf, was merely to give a ſynoptical view of that theory and of the valuable additions made to it by Mr. Cavendiſh; and we believe that this is the firſt complete view of the Swediſh philoſopher's elaborate performance which has appeared in the Engliſh language.

The *theoria Electricitatis et Magnetiſmi* was firſt publiſhed at St. Petersburgh in 1759, "and is unqueſtionably (ſays the Profeſſor) one of the moſt ingenious and brilliant performances of the eighteenth century." That it is ſo little known in this country he attributes to "the very ſlight, and almoſt unintelligible account, which Dr. Prieſtley has given of it in his hiſtory of Electricity. We pretend not (continues he) to account for the manner in which ſo unwearied a

book-maker as the doctor has mentioned a work ſo much and ſo deſervedly celebrated on the continent. We cannot think that he has read it ſo as to comprehend it; but imagine, that ſeeing ſo much algebraic notation in every page, and being at that time a novice in mathematical learning,* he contented himſelf with a few ſcattered paragraphs, which were free of thoſe embarraſſiments; and thus could only get a very imperfect notion of the ſyſtem."

We are perſuaded that this is the true account of the matter; but the theory of Æpinus has fallen into the hands of a philoſopher much abler to do it juſtice than Dr. Prieſtley; and ſuch readers of the Encyclopædia Britannica as are not frightened by algebraic notation, muſt be highly pleaſed at ſeeing the theory of Electricity put into a form ſo nearly approaching to a ſyſtem of demonſtrative ſcience.

The ſhort article *Entomology* we have not examined with ſuch attention as entitles us to decide on its merits. It ſeems to be well arranged and compiled from works of great celebrity.

Beſides theſe ſyſtems or treatiſes, the ſixth volume of the Encyclopædia contains many other articles of conſiderable length and equal importance. Under the title *Earth* we have a clear view of the various theories of our moſt celebrated *World-makers*; but if it be at all proper to give an account of ſuch theories in a popular work, we beg leave to recommend to the editor of any ſubſequent edition of the Encyclopædia Britannica Mr. Howard's attempt to explain philoſophically the Moſaical account of the creation and deluge. In our own opinion indeed it is extremely unphiloſophical to attempt to explain, by the eſtabliſhed laws of motion, which embrace all that we know of phyſical ſcience, the creation of matter or ſpirit, or even the reduction of chaos to a ſtate of order; but if "men *will* ruſh in where angels fear to tread," it is ſurely expedient to counterbalance the wild and impious ravings of Buffon and Hutton with ſuch ſober reaſonings as thoſe of Mr. Howard †. Philoſophers are very apt to deceive themſelves with reſpect to the objects of their purſuit, and to fancy that they have diſcovered *cauſes*, when they have only aſcertained the *laws* by which the world *in its preſent ſtate* is governed. Such laws are inferred from the phænomena before us; but it muſt be obvious, on the ſmalleſt reflexion, that the phænomena before us have no reſemblance to *Creation* properly ſpeaking, nor even to the "riſing of the heavens and the earth out of chaos;" but it is contrary to the very firſt principle of ſound philoſophy, to attribute to the

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* Is the profeſſor ſure that Dr. Prieſtley is even now more than a novice in mathematical learning?

† Mr. Howard's work was publiſhed by Faulder two years before the commencement of our Review. It falls not therefore properly under our cognizance; but if the works, which daily iſſue from the preſs, leave us at any time ſufficient room and leiſure, we may be induced to give a brief analyſis of it to our readers.

ſame *phyſical* cauſe, or, in other words, to bring under the *ſame law*, events which have no reſemblance to one another.

We ſhall have occaſion to purſue theſe thoughts afterwards, and muſt conclude this article with informing our readers, that in the ſixth volume of this great work, they will find a long and intereſting account of the phænomena of *Earthquakes*; and a very good abridgement of the Hiſtory of *England*, from the æra of its invaſion by Julius Cæſar, to the acceſſion of James I. to the throne of Elizabeth.

(To be continued.)

A Letter to Sir William Pulteney, Bart. Member for Shrewſbury, on the ſubject of the Trade between India and Europe. By Sir George Dallas, Bart. Member for Newport. 4to. Pp. 102. 5s. Stockdale. 1802.

THE object of this work is to enlarge the productiveneſs of Britiſh India, to the mother country, by encouraging an extenſive trade, which ſhall not interfere with the chartered rights, or conſequent intereſts of the Eaſt India Company.

Our India poſſeſſions afford a field for a much more extenſive commerce than it ſuits the company to carry on; and a very large traffic has long prevailed under the name of private trade, ſupported by Britiſh capital, but conveyed in foreign bottoms; thus employing foreign ſhipping and enriching foreign countries. It is generally admitted, that the ſurpluſage of the trade, beyond the inveſtments of the India Company, is very great; and that being conſiderable, and nouriſhed by Britiſh capital, it is much better that its proceeds ſhould be brought into the port of London, than into Oſtend, or any other harbour without the iſland; that the commerce of Britiſh India, which the company will not, and cannot, include in its own ſchemes of mercantile tranſactions, ſhould rather enrich other Britiſh ſubjects, than aliens; add to the revenue of His Britannic Majeſty, inſtead of the revenues of foreign powers. For this commercial policy, Mr. Henry Dundas, late Preſident of the Board of Controul, is a very ſtrenuous advocate. The Eaſt India Directors are inimical to the encouragement of this free trade, leaſt it ſhould interfere with their chartered privileges. Under the ſame impreſſion as the author, Sir William Pulteney, a principal proprietor and member of this company, has introduced a bill into parliament, favourable to the views, and coinciding with the reports of the directors. The author of the preſent letter endeavours to convince the directors, and other ſupporters of the ſame doctrine, that a certain modified encouragement of this free trade will not trench on the chartered benefits of the company; and will produce the greateſt advantages to theſe realms.

The author is, and has uniformly been, the ſtrenuous ſupporter of loyalty, order, religion, and government; a ſteady anti-jacobin, conſequently

ſequently the friend of property and chartered rights. A great part of a conſiderable fortune is veſted (it appears by the proprietors' liſt) in the India funds, conſequently he may fairly be preſumed well-diſpoſed to a corporation and chartered rights, in which he has himſelf ſo valuable a ſtake. So affected from both public and private conſiderations to the company's rights and intereſts, he ſtates his grounds for a difference of opinion reſpecting political expediency on a ſubject which, from his long reſidence and high ſtate in India, he has had every means of daily inveſtigating.

"The queſtion (he obſerves) is undoubtedly of the firſt magnitude and importance, and acquires not only a new degree of intereſt in the public mind, from the peace that has recently been concluded, but derives alſo freſh claims for immediate deciſion, from the conſideration that the firſt effects of that peace will be a ſtruggle on the part of foreign nations, to renew their influence in the eaſt, and defeat the attempt of rendering Great Britain the general emporium of the commerce of that quarter of the globe. In point of fact, it is a great ſtate queſtion:—Firſt, of political economy; next, of commercial policy. Upon what principle ought the ſtate to govern its India poſſeſſions, ſo as to increaſe their productive powers? This is the firſt branch. Under what regulations ought the trade of the Eaſt Indies to be conducted, with a view to the joint-benefit of both empires? This is the ſecond branch. A queſtion of this nature and extent is to be reached only on the broad ground of thoſe great and fundamental principles of ſtate policy, which, immutable in their nature, are the day ſtars of national wealth and proſperity."

Having ſtated the queſtion, and the principles which it involves, he proceeds to explain the duties ariſing from the direction of Britiſh India, and the objects which its rulers ought to purſue.

The queſtion is not, whether the free merchants are making new claims, but how compliance will affect the corporate rights of the company, and the general benefit of the empire. To ſolve theſe enquiries our author takes an hiſtorical retroſpect of Indoſtan, and eſpecially Bengal, when we acquired the territorial and fiſcal command of that province.

"One of the firſt effects of our conqueſt was, to drain the ſources from which proſperity had before flowed into Bengal. In ſome meaſure it was the unavoidable reſult of our ſituation: poſſeſſed of the revenues of the country, they yielded a conſiderable ſurplus, after defraying the expences of maintaining our conqueſt, without which it would only have proved burthenſome to retain. This ſurplus could only be remitted home through the medium of the manufactures of the country. Its amount was therefore thus applied. The neceſſity for any further importation of bullion was done away. The company's ſupplies ceaſed; not only they no longer imported bullion, but they exported a vaſt maſs (near a million then) of the manufactures of the country, paid for by its own ſpecie. *Here, ſir, was the origin of the firſt drains on Britiſh India.*—The revolution which thus enriched the company, ſo as to render their exporting bullion for their inveſtments no longer neceſſary, had alſo the prejudical effect of throwing the larger fortunes of individuals, growing out of ſuch a change, into the hands of foreign

foreign nations, from the company's deviſing no method to remit them themſelves, which enabled theſe nations, with our own money, to rival us in trade in our own territories. Inſtead of ſtriking at the evil by counteraction, the company increaſed it by reſtrictions; which only proved, in their effect, that harſh and impolitic laws but aggravate the evils they ſeek to ſubdue. *Here, ſir, was the origin of the growth of the foreign clandeſtine trade.*—The effect of theſe reſtrictions was, to throw a great maſs of Britiſh capital into the hands of foreign companies, who naturally imitated the unavoidable policy of the company, by employing the ſpecie of the country to pay for its own manufactures. And hence, for a conſiderable while, they likewiſe ceaſed importing bullion to pay for their inveſtments. The channels of trade, which had before contributed to the riches of Bengal, now turned againſt it, and centered wholly with European nations, whoſe commerce was at all times leaſt beneficial to the country. Hence aroſe the diſtreſſes which firſt called for the interference of the legiſlature to retrieve the effects of that erroneous policy, by which the affairs of the company had been involved in theſe embarraſſments, and to arreſt the further decay of our valuable poſſeſſions in the eaſt, the controul of the legiſlature appeared to be wanting, not only in the appropriation of the revenues, but in the general regulation of their government. Hence, in the act of 1784, for better regulating theſe provinces, and, in the creation of the Board of Commiſſioners for the affairs of India, a new epoch opens in the hiſtory of Britiſh India."

From this act our author proceeds to the renewal of the company's charter in the year 1793, and explains the policy in which the charter originated, and the objects which it was there propoſed to purſue.

"It was thought more wiſe, with the experience of all the benefits reſulting from it, to continue the preſent ſyſtem of Indian policy, formed on the baſis of old eſtabliſhed practice, than to adopt any plauſible theory, for the purpoſe of experiment; and it was concluded, with juſtice, not only that the freedom and ſecurity of the Britiſh conſtitution depended on withholding from the dominion of the crown, the vaſt patronage of the eaſt, but that the revenue and trade of our Aſiatic poſſeſſions were ſo interwoven together, that it was impoſſible to ſeparate them without danger to our independence, and ruin, to the cuſtoms ariſing from them, to the Britiſh empire. It was propoſed to encourage the export trade of our manufactures to India, fully to ſupply the demands of that country; to promote the importation of raw materials requiſite or uſeful to our manufactures; to check the growth of foreign clandeſtine trade, by affording the Britiſh reſident individuals the means of remitting their fortunes directly to the mother country; and, laſtly, to promote the proſperity of Britiſh India, by opening new channels of trade to the induſtry of its inhabitants, and to improve the trade, revenue, and navigation of theſe united kingdoms, by making the port of London the grand emporium of the commerce of India. In theſe principles the duties of the directors, and the board of controul, are to be traced. Certain rights are veſted in the company: certain rights ſecured to the public: over the latter parliament is the guardian. To give effect, therefore, to theſe principles, is the joint duty, both of the Board of Controul and of the Eaſt India Company. The clandeſtine trade carried on with Britiſh capital under foreign flags, has been equally injurious to the proſperity of Bengal, the intereſts of the company, and the

trade,

trade, navigation, and cuſtoms of theſe united kingdoms. A great object of the renewed charter of the company in 1793 was, to deſtroy this pernicious traffic. The means propoſed was "*a reaſonable rate of freight*," whereby goods of much bulk, but not of proportional value, might, on the one hand, be carried to the eaſtern, and on the other, be brought home to the Britiſh market, notwithſtanding their diſtance from each other, ſo as ſtill to afford a reaſonable profit to the adventurer. The legiſlature, therefore, bound the company to become parties to this end, by compelling them to appropriate 3000 tons at the leaſt, annually, to the private trade of individuals to and from India. This ſtatutable tonnage is in the firſt place greatly ſhort of the quantity required, which, on an average of five years ſubſequent to the act of 1793, has not been leſs than 5000 tons annually. In the next, it was provided irregularly by the company, and at uncertain and inconvenient periods. The rate of freight was ſtill too high, combined with other charges, to encourage the Britiſh manufacturer to export his own commodities, although below the actual rate at which this freight was charged to the company. And laſtly, the exerciſe of this privilege was attended with ſuch inconvenience to the free merchants, ariſing out of the regulations of the company, as, in point of fact, almoſt to defeat its end. Of theſe evils Mr. Dundas, in his Letter of April 2, 1800, ſhewed himſelf thoroughly ſenſible. In 1798 the company's tonnage being totally inadequate to the demands of trade, the government of Bengal felt it their duty to provide a remedy.

"At this period (ſays our author), the port of Calcutta contained near 10,000 tons of foreign ſhipping, waiting for clandeſtine cargoes to be provided out of theſe goods, in the event of the government not endeavouring to divert them into the channel of our own trade. Lord Welleſley, ſenſible of the juſtice of theſe repreſentations, aware of the injury to the national intereſts of Great Britain, by ſuffering theſe foreign veſſels to return to Europe freighted with cargoes provided moſtly by Britiſh capital, which it was ſo eaſy to remit directly to the mother-country; and anxious, by a liberal conſtruction of the act of 1793, to give every practicable facility, conſiſtent with the company's rights, towards attaining the end of the legiſlature, by increaſing the commercial intercouſe between both kingdoms, and yet preſerving our ancient and ſalutary ſyſtem of Indian policy entire, allowed, at his own reſponſibility, by a regulation of the 5th of October of that year, the free merchants of Calcutta, and others, to export directly to Great Britain, in India built ſhips, as much of the ſurplus trade of Bengal as their capital could embrace, with the privilege of bringing back in theſe veſſels cargoes of the growth and produce of Great Britain, under certain ſtipulations protective of the company's monopoly."

Having thus ſtated the evil, the inefficacy of the firſt remedy propoſed, and the ſucceſs of the ſcheme, on its failure, adopted by the Governor General, our author proceeds to found, upon the event of that temporary meaſure, a permanent ſyſtem for encouraging the free Britiſh merchants; and realizing to this country the proceeds of their capital and mercantile efforts. He propoſes that the expedient of Lord Welleſley ſhall be formed into a general ſyſtem, ſanctioned by the legiſlature, unleſs experience has ſhewn it to have been accompanied with correſpondent evils, greater than the benefits by which it has been

been attended; or that it can be clearly made to appear, that it threatens eventually a greater injury to the company and the nation, than any benefits of which, from its nature, it can be productive. Hitherto no attempt has been made to shew that the trade of the company has been injured, while Lord Wellesley's plan was in operation. The free merchants, therefore, propose that the surplus trade of India, which the capital of the company could not reach, and in which, from its nature, and their own situation, it had never been thought prudent to engage, shall be brought into this country by the means of Indian built ships, and have petitioned government and the company for the purpose. The Court of Directors deprecate the admission of these India built ships as a measure, calculated in its ultimate effect, to involve the company in ruin, and convulse the interests of the nation.

The free merchants, on the contrary, assert, that the admission of the India built ships for conveying such commerce as the company do not chuse to engage in themselves, cannot injure the company. —This proposition our author supports.

"The company's objections are, that they will undertake to provide a fleet of inferior equipment to their own regular shipping, at a freight as low as the India ships were freighted last season; which fleet shall solely be restricted to bringing home all the surplus trade of India, which British capital can embrace. Secondly, they aver the trade of foreign Europe with British India to be, in many respects, beneficial; that its increase is the consequence of the greater security foreigners derive at our ports, and of the superior facility they meet with in providing their investments, through the agency of British subjects. They deny that the admission of these India built ships could destroy the clandestine foreign trade; they alledge, that the admission of these ships, for the purposes stated, would be an infringement on the company's rights, and threaten eventually the security of their own trade and territories. Lastly, they insist that this measure contains, in its principle, the germ of colonization; that to adopt it would lead to all the evils of an unrestrained colonial system."

Our author contends, that the directors rest these objections upon their own authority, and do not support them by proofs. He, with great acuteness, analizes and discusses a report containing these allegations. He examines the company's project of providing a remedy by company's vessels. To this scheme he makes three objections, respectively affecting the company, the free merchants, and the public.

"1st. The company cannot be assured by the free merchants of a regular permanent freight, as their speculations and purchases must entirely be regulated by the state of the market in India, and the extent of the demands in Europe for the articles wherein they are allowed to traffic. Thus, these ships of the company might be obliged to return in ballast, or, at least, with a very inadequate cargo.—2dly. On the other hand, the free merchants must be exposed to great inconvenience, if restricted to shipping to be sent out by the company from Britain, as they could not fix the time for shipping

ſhipping their cargoes at the moſt profitable ſeaſons, arranging and diſtributing their merchandize in the moſt profitable manner. By providing his own tonnage, the merchant embarks in his ſpeculations with confidence, becauſe he has before him the certain means of immediately ſhipping his goods for Europe. By depending on the company, he is the ſport of chance.—3dly. With reſpect to the public, the ſubject is ſtill of a deeper importance. It involves not only commercial, but political conſiderations of the firſt magnitude. It has long been admitted, that a ſcarcity of ſhip-timber, fit for the purpoſes of our navy, is felt in this country. We are threatened with an ultimate failure in theſe great and uſeful ſupplies, on which ſo eſſentially depend the proſperity of our manufactures, the ſecurity of our trade, and the preſervation of our independence. By the admiſſion of the India built ſhips we increaſe the quantity of Britiſh ſhipping, without diminiſhing the ſtock of Britiſh timber. Our Indian poſſeſſions abound with foreſts, containing timber more durable in its quality, and larger in its growth, than any to be met with in the woods of Europe. The numberleſs rivers that deſcend from the Malabar mountains, afford a ready opportunity of floating this timber to our dock-yards."

"During the preceding and the late war we have ſeen (our author obſerves), the company, notwithſtanding the naval power of Great Britain, compelled to co-operate in defending their own ſeas, by converting the India built ſhips of the free merchants into veſſels of defence for the ſtate. If it has been gratifying to ſee the company's ſhips in Europe turning into the naval ſervice of this country, have we not ſeen in Aſia, on ſimilar occaſions, theſe veſſels bearing, with honour, its flag againſt our enemies? When Suffrein was ravaging our ſhores in India, a marine uproſe, created by the genius of a Haſtings, that ſtrengthened the crippled fleets of Britain, and exacted from the Britiſh Admiral a grateful acknowledgement of its utility. Is not this a ſyſtem to cheriſh? Was it not the ſkill, the induſtry, the capital, and the enterprize of the reſident free merchants, that created ſuch reſources for the company in the day of need?"

Our author ably contends, that the foreign clandeſtine trade is a very great evil; ſhews that it has been generally eſteemed ſo by the company, the public, and the legiſlature; that, to deſtroy it was the main object of the Commutation Act, which has proved ſo productive to Britiſh revenue. By analyzing the charter, he endeavours to prove, and, in our opinion, ſucceſsfully, that ſuch a conveyance of the ſurplus trade is neither inconſiſtent with the company's charter, nor hurtful to the company's intereſt. On its tendency to germinate colonization, our author makes the following remarks:

"The policy of the company, its military ſtrength, the various circumſtances which diverſify the characters of nations, the ſtatutes of the empire, the civil and religious inſtitutions of a numerous people, confined in arts, in ſcience, and in manners; ſeparated by their habits and local prejudices, from all domeſtic intercourſe with their conquerors; theſe are the barriers that forbid the approach of colonization in our eaſtern territories. The Mahommedan and the Hindoo are equally divided by the Koran, and the Shaſter, from us; the religion of both repudiates intermixture with oppoſite ſects; and we remain, to this day, in the midſt of abſtracted millions, the iſolated maſters of an empire, which hitherto we have maintained, and muſt

muſt continue to preſerve, as much by the force of opinion as the ſtrength of the ſword. Theſe are the barriers which human wiſdom and divine authority have erected to mark the boundaries between moral and phyſical laws; to ſeparate the conquerors from the vanquiſhed; and to preſerve to the natives the holy objects of their veneration, the unfathomable antiquity of their origin and ſurmiſed deſcent, and their pious adoration of their Braminical deities. On the baſis of theſe hallowed prejudices, revered by Britiſh philanthopy, which even their Mahommedan invaders abſtained from prophaning, riſes the edifice that is to guard their rights; and it is only when this is levelled, when their temples are proſtrated, when the ſcriptures of their worſhip have been torn from the depoſitaries of their faith, and the name of Brahma is no longer liſped by the infant Hindoo lip, that their manners and cuſtoms can be changed; their averſions from intermixture removed; or their ſoil transferred to the ploughſhare of their European conquerors. In glancing at theſe, we may trace another ſecurity againſt the danger of colonization.: Hitherto the children of Britiſh parents have been ſent home to this country for their education, at that tender age when the mind is open to firſt impreſſions; when the diſpoſitions of the human heart are to be formed; and, educated here, they have been taught to feel this country as their own. Thus trained, they have returned to the Eaſt; but as to a "*temporary reſidence,*" and their attachment to the country that reared them has continued unchanged. But if, departing from the wiſe line of policy hitherto purſued by the company, of diſcouraging any ſyſtem of European education in India, through the medium of public ſchools, we ſhould eſtabliſh ſeminaries of learning there, and tranſplant the bench of ſcience from the venerable ſhade of our own academical groves, and thus ſuperſede the neceſſity of ſending Britiſh youth for education to this country, and no longer attract the parent home by the tie of his offspring here—then, indeed, ſir, I heſitate not to ſay, we ſap the foundations of our ſecurity, and ſhake the pillars of our empire in the Eaſt. We create an affection for India which hitherto has not been felt; we alienate both the parent and the child from the country that protects them; we permanently affix in it Britiſh capital; we deſtroy the notion of a "*temporary reſidence*;" and, by rendering India to both a ſcene of new hopes and new affections, we implant in it thoſe germs of colonization which hitherto we have ſo wiſely endeavoured to repreſs."

Having thus ſhewn the inapplicability of the objections alledged by the directors, he enforces his poſitions with powerful and impreſſive eloquence.

"To conclude, (he ſays) this is a caſe of evidence. On the one ſide are facts the moſt important, and conſequences the moſt beneficial: all the authorities of Indian hiſtory; all the light ariſing from the experience of the ableſt ſervants of the company, eſtabliſhing, in their reſult, the policy of a more enlarged and liberal ſyſtem of commercial intercourſe between this country and its Aſiatic dependencies. On the other hand are, the contradictory aſſertions of the Court of Directors, and the uniform wiſhes of foreign nations. While we are illuminating for peace, the latter are preparing to exult in the deciſion that ſhall confirm to them, at its opening, all the advantages which hitherto they have enjoyed at the expence of our neglect, in not ſecuring them for ourſelves."

He

He conſiders the ſubject as peculiarly important in the ſtate of affairs at the peace.

" Without impeaching the ſincerity or the intentions of France, we are called upon to look at her intereſts, and ſurvey her ſituation. What have we ſeen? She has ſubdued the greateſt ſtates of Europe, and been baffled by ourſelves. She ſtands on the ruins of her own empire, ſtill heaving from the throes of internal faction, looking at the nations ſhe has vanquiſhed, yet turning, in the midſt of their fall, an eye of hope to the ſurviving power of theſe United Kingdoms. Her enlarged dominions ſhe feels but weak, while yet we maintain an empire more univerſal than her own. What then will be her object, but to endeavour, by UNREMITTING ATTENTION TO HER MARINE, to place it on that reſpectable footing that ſhall enable her, at a more convenient period, in conjunction with her vaſſal ſtates, to diſpute this empire with us, and break down the barriers between her and univerſal ſway? To revive and recruit this marine, will be the primary object of her care; and to ſtrike us, where moſt we are vulnerable, the effort of her ſtrength. Every encouragement will be given by her government to increaſe the nurſery of her ſeamen. The ſails of commerce will be widely ſpread; and INDIA, as the moſt valuable and the moſt important of our foreign dependencies, in the event of a future war, will be the object of her attention, and the point of her attack. Imitating the policy of the Romans, our diſtant poſſeſſions will be her firſt aim. Sicily and Spain had yielded before Carthage fell. It is there, on the coaſts of Hindoſtan, that we may have to ſtruggle for our ſovereignty at home; and it is there that by every conſideration of national policy we are invited to ſtrengthen ourſelves. It is not by fleets and armies alone that we can preſerve theſe diſtant dominions. Let us reign in the hearts of the people, and a bulwark more powerful is erected than even the walls of our glory. Let us attach to our cauſe and our intereſt, both the natives of the Eaſt and the ſubjects of Great Britain, by extending to them all the bleſſings which a mild and beneficent government is capable of imparting; and by ſhewing to them, that if we have reduced them to our dominion, it is only to improve their happineſs. Let us not ſee the foreign flag ſtreaming on the Ganges, to confer protection where we can yield it ourſelves; and to bear away to foreign Europe the wealth of our ſubjects, when we ought to convey it to our own ſhores. Let us open the Thames to the flow of their gratitude, and the produce of their ſoil. INDIA aſſerts, that permitting her ſhips to bring home her ſurplus produce to Great Britain, will animate her induſtry, revive her proſperity, augment her capital, quicken her productive powers in agriculture and manufactures, ſtrengthen her allegiance, and increaſe the happineſs of her peaceful children. GREAT BRITAIN affirms, that it will enlarge her navigation, her cuſtoms, and her trade. It will deſtroy that clandeſtine commerce which invades her rights. It will gladden her manufacturers, by augmenting the calls on their induſtry. It will render her metropolis the mart of the commerce of the Eaſt. It will encircle her with new ſecurities. Her harbours will be crowded with the fleets of Aſia. The tide of abundance will be hers. The majeſty of juſtice will exalt her power. And the generous principles by which ſhe retains a diſtant empire in ſubjection, in ſealing the rights of humanity, will ſpread new glories round her conſtitution!"

From

From this analyſis, illuſtrated by theſe ſpecimens, we doubt not, our readers will be deeply impreſſed with the commercial and political importance of the ſubject; with the logical, political, and oratorical ability of the execution. In acknowledging ourſelves, however, convinced by the author's arguments, and from that conviction friendly to his propoſition, we would be underſtood to carry our approbation no farther than his plan, if reduced to practice, ſhall be found compatible with the company's chartered rights, and the intereſts theſe are meant to ſecure. The character and general conduct of the author, as well as the preſent publication, demonſtrate him a FIRM ANTI-JACOBIN. The production before us pays the juſt homage to the ſacred principles of loyalty, conſtitutional order, religion, juſtice, and property. This reaſoning appears *à priori* concluſive; is contradicted by no facts: and, as far as trial has been made, ſupported by experience. Theſe being the grounds on which we adopt his concluſions, we reſerve to ourſelves the right of retracting our aſſent, if, upon the experiment being more frequently repeated, the reſult ſhould prove contrary to the opinion which, on the preſent evidence, we have formed. At the ſame time we entertain no apprehenſions that ſuch an event will ariſe.

Of the literary merit of this work there can be no diverſity of opinions. It combines the moſt enlarged and philoſophical views of political œconomy with a very extenſive knowledge of the hiſtory, actual ſtate, and capabilities of Britiſh India. The arguments growing from the ſtatements are acute, ſtrong, well compacted, and ſkilfully pointed; the compoſition is elegant and harmonious; the inculcations and inforcements abound in ſtrong and animated eloquence.

While the author exhibits ſo clear and ſtrong evidence of the vigour of his ability and the enlargement of his views both commercial and political, he manifeſts the greateſt candour and liberality in the mode in which he treats the ſupporters of the oppoſite opinion. He allows them full credit for their motives, while he impugns their reaſons.

This work, evidently deſigned for readers converſant in Indian affairs, pre-ſuppoſes in its peruſers a conſiderable knowledge of eaſtern commerce, both chartered and free. But deſerving, as a diſcuſſion of a great national queſtion, and an exhibition of literary powers, to be generally read; we recommend to its author, for the accommodation of the public, a leſs coſtly edition, and a preface preſenting a continuous ſketch of the political and commercial events to which the body of the work alludes.

The Influence of the Female Character upon Society, conſidered more eſpecially with Reference to the preſent Criſis, in a Sermon preached in the Pariſh Church of St. John, at Hackney, on Sunday, November 22,

1802. By the Rev. Henry Handley Norris, M. A. 8vo. Pp 60. 2s. Rivingtons. 1802.

FROM the four firſt verſes of the third chapter of the Firſt Epiſtle of St. Peter, the preacher takes occaſion to impreſs on his auditors, with great force of reaſoning, the vaſt importance of the Female Character, ariſing chiefly from its extenſive influence on the religious and moral principles of ſociety. That influence muſt be acknowledged by every man, whoſe heart has not been rendered callous by vice, or in which the genuine and unſophiſticated feelings of nature have not been deſtroyed or vitiated by the noxious poiſon of modern philoſophiſm. And though pride, or, perhaps, a more laudable ſentiment, may lead men openly to diſavow the fact, yet it will be admitted in ſecret, by moſt, that women who have gained their affections, and who join to a deſire to acquire an aſcendancy over their principles and their conduct, a diſpoſition to adopt the neceſſary means for making ſuch acquiſition, ſeldom, if ever, fail of ſucceſs. But even were we diſpoſed to diſpute the truth of this propoſition, all hiſtory, ſacred and profane, might be urged in ſupport of it. The records of paſt times, and the experience of the preſent, combine to eſtabliſh a weight of evidence un-exceeded in its ſtrength, and irreſiſtible in its effect. Indeed, the deſign and purpoſe of the Almighty, in the creation of woman, could not have been accompliſhed without the exiſtence of ſuch influence. Had he not intended that it ſhould exiſt, would he have taken woman "out of man?" would he have made her "bone of *his* bones, and fleſh of *his* fleſh?" Would he have decreed that, "*Therefore* ſhall a man leave his father and his mother, and ſhall cleave unto his wife; and they ſhall be one fleſh?" Certainly not. The exiſtence, therefore, of the almoſt boundleſs influence of woman over man being eſtabliſhed beyond all cavil, it ſurely becomes an object of immenſe importance, to give to the female mind and character ſuch a direction as ſhall lead it to exerciſe that influence for the promotion of the temporal and eternal happineſs of man. For this purpoſe it peculiarly behoves the miniſters of religion to watch, with vigilant attention and unabating zeal, the bent and progreſs of female *manners*; manners being to the mind what the bloſſom is to the tree; indicative of its ſoundneſs or imperfections.

Of the power of female influence, in the age of primitive Chriſtianity, his text ſupplies the preacher with a moſt ſtriking proof. "*If any*," ſays St. Peter, "*obey not the word, they may, without the word, be won by the converſation of the wives.*"—"Here," adds the preacher, "we hear the voice of Heaven ſpeaking moſt decidedly to the point: you ſhall now hear hell open its mouth in language to the ſame effect; and, by one of its moſt active emiſſaries, at once confirm the teſtimony of ſcripture, and develope the moſt deep-laid conſpiracy, that was ever formed againſt the happineſs of man; the ſeeking to make thoſe whom, as the text inſtructs us, God gave for his *wealth*,

to

*to become unto him an occaſion of falling.** 'We cannot *improve* the world, (ſays the ſagacious Minos in a letter to Sebaſtian, another of the German Illuminati) without *improving* women, who have ſuch a mighty influence on the men." This example is taken from Profeſſor Robiſon's Proofs of a Conſpiracy, &c. where the truly diabolical means which theſe propoſed Illuminatæ were to adopt for the *improvement* of the mind of man, reſpecting which Mr. Mounier has lately betrayed ſo much anxiety, are fully detailed. Thus, as we ſtated, authorities ſacred and profane, chriſtians and infidels, unite in the acknowledgement of female influence; to which, it is juſtly obſerved by Mr. Norris, may be aſcribed "all the greateſt changes which have taken place in the world;" from the fall of man to the abolition of the Chriſtian Religion in Republican France, by *Legiſlative Authority*. Inſtances are adduced from ſcripture and from hiſtory, in which this influence has been exerted either for good or for bad purpoſes; though unhappily thoſe of the laſt deſcription are moſt abundant. It is, however, a fact, moſt honourable to the ſex, that, in the moſt trying emergencies, and under the moſt critical circumſtances, they have diſplayed the greateſt portion of perſeverance and fortitude.

"Whilſt there are multiplied examples of *men* apoſtatizing from the faith in the hour of trial; is it not recorded of *women*, by St. Paul, that they *would not accept deliverance from death*; that, thus bearing the moſt illuſtrious teſtimony to the truth of the goſpel, they might both *obtain a better reſurrection* themſelves, and win the more converts to embrace it." (*Heb.* xi. 35.)

From the infancy of the goſpel the preacher directs his attention to theſe its latter days, with a view to aſcertain the extent of female influence.

"And here, though we ſhall ſee, alas! that, *through the abounding iniquity, the love of many has waxed cold*; yet will the friends of religion with gratitude confeſs, that to FEMALE INFLUENCE are they principally indebted for the faint glimmering of piety, which yet remains in the world. The preſence of a clergyman has, in a great meaſure, ceaſed to lay any reſtraint upon the licentiouſneſs of converſation. Time was, when even the moſt profligate concealed his vices, whilſt the eye of God's miniſter was upon him; and thus felt himſelf continually checked in his deſtructive career; and perhaps reclaimed from practices, which put him to ſuch perpetual ſhame. Thoſe days are paſt, never to return! But, bleſſed be God, it is ſtill conſidered cowardly to inſult a woman, either with indecency or profaneneſs: and thus many doubtleſs there are, who, having *refuſed obedience to the word*, when ſpoken with authority by us, *yet, without the word, have been won by the converſation of* WOMEN, *when they have beheld their chaſte converſation coupled with fear*; and have ſtood in awe of offending thoſe, whoſe diſpleaſure would poiſon every enjoyment of life, and whoſe injured feelings would rouſe a hoſt of champions to reproach them with a term, which the "FASHION OF THE

* Pſalm lxix. 23.

WORLD" has made more disgraceful than any other with which a man can be branded."

It is truly observed that female influence is not only exercised beneficially in restraining vice, but also, most effectually, in the promotion of virtue;—and the preacher is most earnest in his exhortations to his female auditors to make it their chief study to give it that direction. One part of his text alluding directly to the dress of women, he expatiates largely and forcibly on that subject. Though we are of opinion that he has mistaken the sense, or rather, the application, of the word *corruptible*, which the Apostle does not apply to ornaments which have a tendency to corrupt others, but to those which are themselves *corruptible*, in contradistinction to the ornaments of the *heart*—to "the adorning the hidden man of the heart, in that which is not corruptible," that is to the encouragement of those religious principles and of those christian virtues, which are incompatible;—though we think the reader is, in this point, mistaken; yet his mistake does not affect the justice or cogency of his arguments. Indeed, the tendency of the ornaments, deprecated by the Apostle, was mostly, though not *necessarily*, we apprehend, to corrupt others, and they might even be considered as a primâ-facie or presumptive evidence of the corruption of the women who wore them. The note on this passage we shall quote, as expressive of the preacher's object and design.

"The reason why *the plaiting of the hair, and the wearing of gold*, &c. are particularly specified in the apostle's prohibition, is, that they were in those days *corruptible* ornaments; as appears from 1 Tim. ii. 9. where these articles of dress are contrasted with *modest apparel*, and are forbidden because they do not come under that description. Clemens of Alexandria more fully explains this, by telling us, that they were το ἑταιρικον καλλωπισμα, the ornaments of corrupt women, and such as betokened το σοβαρον, και δεινωπικον, και ἀφροδισιτον, their arrogance, softness, and lasciviousness. It is not, therefore, on their own account, that these ornaments are condemned by the apostle, but on account of the ideas which they conveyed, whereby a cause of offence was ministered to the faithful, and the enemies of the gospel took *occasion to blaspheme*: and therefore the prohibition is not to be confined within its literal terms; but extends to whatever, by a similar abuse, shall become at any time equally offensive. And though *plaiting of the hair* very accurately describes the present mode of disposing of that female covering, and is as corruptible an ornament in our days as it was in those of the apostle, being but a revival of the heathen fashion expressly censured in the text; yet it is not *putting on*, but putting off, *of apparel*, which is now doing so much injury to the gospel; which has extinguished its light in one nation, and is daily contracting the circle of its influence in our own. My hand trembles whilst I copy from Professor Robison an account of that "abominable farce," as he calls it, acted in the church of Notre Dame; where a common prostitute was displayed as an object of worship, and this address delivered by the high-priest, as he was impiously called, to the multitude assembled. 'We do not,' said he, 'call you to the worship of inanimate idols. Behold a master-piece of nature!' (lifting up the veil, which covered the

the naked body of the beautiful Mademoiſelle Barbier.) 'This ſacred image ſhould inflame all hearts.' 'It did ſo,' ſays the hiſtorian. 'The people ſhouted out, No more altars! No more prieſts! No God but the God of Nature!'—P. 252. This needs no comment—obſervation would but leſſen its effect—for here we ſee the ultimate aim of all the endeavours of theſe *improvers* of the ſex; and in the complete ſucceſs of their deviliſh ſchemes, muſt acknowledge the fitneſs of the means they have choſen for its attainment.

"I cannot, however, conclude this ſubject without earneſtly recommending to the attentive peruſal of thoſe of my female readers, who have already made ſome advances in the new philoſophy, (what, perhaps, is more ſuited to private meditation than to public rehearſal,) the woe denounced by Iſaiah againſt the daughters of Zion, in the ſixteenth and eight following verſes of the third chapter of his prophecy: and I am perſuaded, they will ſee, that the puniſhment threatened is not only a judicial, but, according to the ordinary courſe of God's moral government of his creatures, almoſt the neceſſary and natural conſequence of the ſin."

We are moſt deeply concerned to ſay, that the admonitions of Mr. Norris, on the ſubject of female dreſs, are moſt neceſſary. Our fair countrywomen, regardleſs of their ſuperiority over the females of moſt other nations, ſink themſelves into a ſervile race of wretched imitators; adopt with criminal facility the regicidal faſhions of Republican France; and ſo imperceptibly and undeſignedly, promote the nefarious ſchemes of thoſe who ſeek to make them the inſtruments of the Devil, in deſtroying the influence of virtue, and in eſtabliſhing the empire of vice.

Can they be ſurpriſed, then, if when they thus forget what is due to themſelves, men ſhould be tempted to forget it alſo;—if when they thus ceaſe to appear reſpectable, men ſhould ceaſe to reſpect them;—if, in ſhort, when they thus aſſume the external ornaments of corruption, they ſhould no longer meet with that attention which no embelliſhments of body or mind, unaccompanied by decency and decorum, in appearance, as well as in reality, can poſſibly command. *Dreſs* and *manners* have a nearer and more intimate connection with each other than ſuperficial minds are willing to believe, and the woman, who violates modeſty in her appearance, will not long reſpect it in her conduct. The inference is not uncharitable; and its juſtice is but too well eſtabliſhed by the experience of ages.

The wholeſome advice and ſound doctrine which this Sermon contains; and the very high importance of the ſubject which it diſcuſſes, entitle it to particular attention; and impel us earneſtly to recommend it to the ſerious peruſal of all our female readers. It can ſcarcely fail to inform their minds, to direct their judgment, and to confirm their religious principles.

The notes are both copious and inſtructive. Ample juſtice is done to the female ſex; and the author coincides with Profeſſor Robiſon, in the opinion, that "affection, admiration, filial reverence, are thoſe ſentiments in which the women far ſurpaſs the men; and it is on

this account that we find them ſo much diſpoſed to devotion." Indeed, many other virtues and duties might be pointed out, in the encouragement and diſcharge of which they greatly excel us. Their beauty and perſonal accompliſhment, of themſelves, ſuffice, too often, to win the hearts of men; what, then, muſt be their influence, what their aſcendancy, when to thoſe fortuitous gifts of nature and of art, the ſuperior endowments of the mind, and the ſuperior qualities of the heart, are ſuperadded?—It amounts to a power the moſt boundleſs, a tyranny the moſt abſolute; on the due exerciſe of which, much, very much, of the temporal and eternal happineſs of man eſſentially depends.

As women are more exalted in their virtues, ſo are they more depraved in their vices than man; and of this woeful truth many modern inſtances, in addition to thoſe recorded in the ſcriptures, and in the ancient writers, are adduced in the notes, from Profeſſor Robiſon's work, and the late ſpeech of Mr. Windham. If the plans of the German Illuminati ſhould prove ſucceſsful, the preacher obſerves that "*a ſecond fall of man* would be *produced*." And, in a note, he adds—

"I am reminded of this moſt expreſſive phraſe by that conſiſtent, undaunted, and profound ſtateſman Mr. Windham: and I make this acknowledgement, not ſo much to do honour to him, as to avail myſelf of the very conſiderable acceſſion of force which my words will receive, when backed by his authority; for as nobody can have had a better opportunity of acquiring an accurate knowledge of the conſequences, to which our connection with France would immediately lead, ſo is there not any man better qualified to prognoſticate the effects, which thoſe conſequences would ultimately produce. 'The plague, with which we are threatened,' ſays he, will not begin, like that of Homer, with inferior animals, among dogs and mules; but in the faireſt and choiceſt part of the creation; with thoſe whoſe fineneſs of texture makes them weak; whoſe ſuſceptibility moſt expoſes them to contagion; whoſe natures, being moſt excellent, are, for that reaſon, capable of becoming moſt depraved; who, being formed to promote the happineſs of the world, when 'ſtrained from that fair uſe,' may prove its bane and deſtruction; retaining, as they will do, much of that empire, which nature intended for them, over the minds and faculties of the other half of the ſpecies. *The woman tempted me, and I did eat*, will be to be ſaid, I fear, of this ſecond fall of man, as it was of the firſt.'—Speech delivered November 4th, on the Report of an Addreſs to the Throne approving of the Preliminaries of Peace with the Republic of France, p. 62."

The female character was generally holden in ſovereign contempt by the heathen world; and it never acquired its due weight and eſtimation, until the eſtabliſhment of Chriſtianity, to which it is indebted for the conſideration which it now enjoys. This is fully illuſtrated in the author's laſt note, the whole of which we ſhould extract, did not its length forbid it. After quoting Profeſſor Robiſon on this point, the author ſhews his erudition, by bringing forward the following corroborating teſtimony of ancient writers:

"Heſiod,

" Heſiod, the moſt ancient of the Greek poets, derives the whole race of women from that 'fair miſchief,' which Vulcan formed at the command of Jupiter, and which was endowed by Mercury, with lies, and wheedling words, and guileful manners;' and does not ſcruple to ſay, that though a man meets with a virtuous and prudent partner, the evil counterbalances the good. Εργ. και Ημερ. ver. 70, &c. Θεογον. ver. 571, &c.

" Simonides has a poem, entitled Περι Γυναικων, which treats wholly of women, 'whoſe ſouls he ſuppoſes formed by the gods out of thoſe ſeeds and principles which compoſe ſeveral kinds of animals and elements.' The ſwine, the fox, the dog, the aſs, the cat, and the ape, are the animals from which he ſelects the ingredients, of which ſix different kinds of women were compoſed. The earth and the tempeſt furniſhed, according to his hypotheſis, two other ſpecies of female ſouls; and it is remarkable, that the ſolitary inſtance of compliment beſtowed by him, in this poem, upon the ſex, is ſuppoſing the ſouls of one of his ten kinds of women to have been made out of the bee, a little inſect remarkable indeed for its induſtry, but an inſect ſtill, and therefore conveying but a very mean idea of female excellence.—The poem is to be found in Brunk's Analecta, vol. i. p. 124.

" But, perhaps, the moſt deciſive teſtimony of the degrading notions entertained by the heathens of the Female Character is that which Mr. Profeſſor Robiſon has produced from the famous ſpeech of Metellus Numidicus to the Roman people, when, as cenſor, he was recommending marriage. For the occaſion required that he ſhould extol the Female Character as highly as the general opinion would bear; yet is this the beſt argument he can find to perſuade the people to marry.

" Si ſine uxore poſſemus, Quirites, eſſe, omnes ea moleſtia careremus. Sed quoniam ita natura tradidit, ut nec cum illis commode, nec ſine illis ullo modo vivi poſſet, ſaluti perpetuæ potius quam brevi voluptati conſulendum.'* Aul. Gell. Noct. Att. i. 6.

" Nor was this ſentiment peculiar to the Romans, for we meet with it more briefly expreſſed by Menander.

" Το γαμειν, εαν τις την αληθειαν σκοπη,
" Κακον μεν εστιν, αλλ' αναγκαιον κακον.†
" Menander, p. 230. edit. Clerici."

" But it is not only when expreſsly ſpeaking of the ſex, that the heathens diſcover the low eſtimation in which they held it: even when they are treating upon other ſubjects, wherein the human race are in any degree concerned, they cannot help making it appear, that they conſider females to be an inferior order of beings. And Virgil, who very rarely in expreſs terms ſays any thing diſreſpectful of women, yet, when deſcribing the Elyſian fields, does not make mention of one woman in that heathen paradiſe.

" * If, Romans, we could do without wives, we would all ſpare ourſelves that vexation; but ſince ſuch is the law of nature, that though comfortleſs with them, yet without them life cannot be ſupported, we ſhould rather conſult permanent utility than preſent gratification."

" † Marriage, if any one rightly conſiders it, is indeed an evil, but an evil that is neceſſary."

"Their cuſtoms, moreover are in cloſe conformity with the language they hold, and moſt decidedly prove, that it was not to vent their ſpleen, or from a fondneſs for raillery, that they indulged themſelves in ſpeaking ſo diſreſpectfully of the ſex; but that it was a ſettled principle among them, that women were a neceſſary evil. For it was the national practice of Greece, that women ſhould bring large portions with them to their huſbands. 'Money,' ſays Biſhop Potter,* 'was the chief tie of their affections; and they matched more for the ſake of that, than other more commendable qualities.' Nay, the moſt eſſential difference, as he repreſents it, between a wife and a concubine, conſiſted in this, that wives had dowries, whereas concubines were uſually without. Conformably to this, Medea is made by Euripides to complain, that women were the moſt miſerable of all rational creatures, becauſe lying under a neceſſity of purchaſing their maſters at a dear rate.† And, in his Hippolytus, he advances it as a proof how great an evil women are, "that their fathers, who begat and educated them, adding a dowry, ſend them to another houſe, that they may be rid of an evil."‡

The inſtances of abuſe heaped upon the ſex by ancient writers of every denomination might have been greatly multiplied; and as the ſubject is curious, we ſhall avail ourſelves of the induſtry of a claſſical friend, to fill a page or two with quotations relating to it.

" ——— Varium & mutabile ſemper
Fœmina. Virg.
Mobilior ventis, O fœmina. Calphurn.
Sed vobis facile eſt verba & componere fraudes:
Hoc unum didicit fœmina ſemper opus. Propert.
Ah crudele genus, nec fidum fœmina nomen! Tibul.
——— Tantum conſtans in levitate ſua. Gallus.

——— Πεφύκαμεν
Γυναῖκες ἰις μὲν ἦθ' ἀμηχανώτατοι,
Κακῶν δὲ πάντων τέκνον σοφώταται. Eurip.
Ἀλλ' ἰσμὲν—εἶον ἰσμὲν οὐκ ἰγὼ κακὸν
Γυναῖκες. Id.
——— Χρὴν καὶ ἄλλοθέν ποθεν βροτοὺς
Παῖδας τίκνεσθαι, θῆλυ δ' ἐκ εἶναι γένος.
Οὕτω δ' ἂν ἐκ ἦν ὅδε ἀ θρώπεις κακόν. Id.
Quid pejus muliere atque audacius? Plaut.
Male quod mulier incæperit, niſi efficere perpetrat,
Id illi morbo, id illi ſenio eſt; ea illi miſeræ miſeria 'ſt.
Si benefacere incœperit, ejus enim cito odium percipit
Nimiſque paucæ ſunt defeſſæ malo quæ facere occæperint,
Nimiſque paucæ efficiunt, ſiquid occæperint benefacere.
Mulieri nimio malefacere melius eſt onus, quam bene. Id,
Siquid faciendum eſt mulieri male atque malitioſe,
Ea ſibi immortalis memoria eſt meminiſſe & ſempiterna;
Sin bene quid aut fideliter faciendum eſt, eo deveniunt,

* Grecian Antiquit. book iv. chap. xi. p. 276.
† Medea, ver. 230. ‡ Hippolytus, ver. 645.

Oblivioſæ

Oblivioſæ extemplo uti fiant, meminiſſe nequeunt. Id.
——— Noſti mores mulierum:
Dum moliuntur, dum commitur, annus eſt. Terent.
——— Novi ingenium mulierum:
Nolunt, ubi velis; ubi nolis, cupiunt ultro. Id.
Heu! facul eſt homini inventu bona fœmina nuſquam. Lucil.
——— Mulier cupido quod dicit amanti
In vento & rapida ſcribere oportet aqua. Catul.
Sed dux malorum fœmina, & ſcelerum artifex,
Obſedit animos, cujus inceſtæ ſtupris
Fumant tot urbes, bella tot gentes gerunt,
Et verſa ab imo regna tot populos premunt. Senec. Trag.
In eodem omnes mihi videntur ludo doctæ ad malitiam.
Terent.

Petronius introduces his well known ſtory of the Epheſian Matron with this obſervation: Nullam eſſe fœminam tam pudicam, quæ non peregrina libidine uſque ad furorem averteretur.

The following verſes are attributed to Q. Cicero.

Crede ratem ventis, animum ne crede puellis;
Namque eſt fœminea tutior unda fide.
Fœmina nulla bona eſt; & ſi bona contigit ulla,
Neſcio quo fato res mala facta bona eſt.

Ὅς δὲ γυναικὶ πέποιθε, πέποιθ' ὅγε φιλήτῃσι. Heſiod.
Οὐκ ἔστιν ὅτε. τεῖχος, ὅτε χρήματα,
Οὐτ' ἄλλο δυσφύλακτον ἐδὶν ὡς γυνή. Alexis.

The following ſentence is quoted from a ſuppoſed oration of Demoſthenes, in Athenæus. lib. xiii. p. 575. edit. 1598.

Τας μὲν Ελαίρας ηδοίης ἕνεκα ἐχόμεν, τας δὲ Παλλακας Παλλακείας, τας δὲ γυναικας Παιδοποιεῖσθαι; γνησίως, και των ειδων φυλακην ποιεῖν εκεῖν.

Hermippus tells us that it was cuſtomary among the Lacedæmonians to lock up the unmarried youths of both ſexes in a dark apartment when each man was obliged to take for his wife the firſt woman he laid his hand upon; "εκασης ης επιλαβοιτο ταυτην απηγεν."

Eubulus ſays a man may be excuſed for marrying once, but "κακως απολοιτο" may he come to a bad end, if he venture on it a ſecond time. Caicinus ſays, you need not abuſe her; 'tis enough to call her a woman.

Menander ſpeaks more irreverently ſtill of woman.

Ω; ες'απιστον η γυναικεια φυσις. P. 232.

Again—

Οπου γυναικες εισι, παντ' εκει κακα. Idem.
Ω Ζευ, τι δη κιβδηλον ἀνθρωποις κακον,
Γυναῖκας εις φως Πλειω καλωκισας;
Ει γαρ βροτειον ἠθελες σπειρειν γενος
Ουκ ἐκ γυναικων χρην παρασχισθαι τοδε.
Euripidis Hippolytus. l. 621,

Σοφην

Σοφην δε μισῶ· μη γαρ εν γημῶις δομοις
Εἰη φρονουσα πλεῖον, η γυναικα χρη. Ibid. l. 645.
———μισῶν δ' ω πῶϛ' ἰμπλησθησομαι
Γυναικας———
Ας γαρ εν πωσ εἰσι κακαι κακαι Ibid. l. 669.

The ancients appear to have been much more ſparing of their panegyrics of the ſex; and ſcarcely one of them can be found, who placed a proper value on them. Plato ſeems to have approached nearer to the Chriſtian idea of woman than any of the heathen writers: Παντων μεν μετεχει ζωη επιτηδευματων καλα φυσιν, παντων δ' ανηρ επι πασι δε ασθενεστερον ζωον Ανδρος.

The commendations of other writers who notice the ſex are ſcarcely worthy of notice.

Ταμειον αρετης ἐϛι γεναικα γυνη. Eurip.
Καλον φυτον πεφυκεν εν βιῳ γυνη. Menand.
Γυνη δε χρηϛη πηδαλιον ἐϛ' οἰκιας. Id.

Simonides, who ſpeaks in ſo degrading a manner of ſome females, ſeems to have entertained a very high opinion of others. Among his fragments we meet with the following:

Γυναικος εδεν χρημ' ανηρ λαιξεται
Ἐθλης ἀμεινον, ουδε ζυγιον κακης.

Menander admits, that even a faulty wife is not without her uſes and conveniences.

Γυνη πολυτελης ἐϛ' οἰκηρον, εσθ' ἑᾳ
Ζην τον λαβοῦθ' ὡς βελτ'· αλλ' ἐνεϛι τι
Ἀγαθον απ' αυτης. παιδες· ἐλθοντ' εἰς νοσον
Τον ἐχοντα ταυτην ἐθεραπευϛεν ἐπιμελως·
Ἀτυχουντι συμπαρεμεινεν, απολλυντα τε
Ἔϛωψε, περιἐϛειλεν οἰκειως.

The author concludes his notes with the following handſome acknowledgment for the advantage which he has derived from the maſterly productions of Meſſrs. Robiſon and Windham.

"And now having made ſuch free uſe of the liberty ſo kindly granted me by the Profeſſor, I cannot abruptly take my leave of his valuable work, without acknowledging my obligations for the aſſiſtance it has afforded me. Indeed I ſhould not have ventured to diſcourſe on ſuch a ſubject, much leſs to have obtruded it on the world, could I not have produced, in ſupport of the ſeaſonableneſs of the diſcuſſion, ſuch authorities as Profeſſor Robiſon and Mr. Windham. Their names will juſtify me to the wiſe and virtuous, for having added the ſolemnity of the pulpit to that warning which they, with ſo much more ability, have addreſſed to their country from the preſs and from the ſenate. The apprehenſions they have expreſſed will ſatisfy every diſcerning mind, that mine are not the gloomy forebodings of a diſtempered imagination, but founded in *truth and ſoberneſs*; and if I incur what I have reconciled myſelf to expect, the abuſe of that 'nefarious gang,' whoſe deſigns I have been labouring to diſappoint, and perhaps

perhaps the ill will of ſome of the deluded objects of their treachery, whom I have been endeavouring to undeceive; it will be my conſolation —it will be my pride and glory, that I ſhall thereby be numbered with thoſe, who muſt reflect honour upon any one who is included in the ſame popular anathema with themſelves.

"I do not arrogate to myſelf the praiſe of originality; and any one who peruſes the extracts from Profeſſor Robiſon's work, ſelected for the purpoſe of ſubſtantiating the ſeveral poſitions, will ſee to whom I am indebted for many of the materials which form the baſis of my diſcourſe. The height of my ambition was to *do the work of an evangelist*—to examine, by the light of revelation, the Profeſſor's reaſonings on the Influence of the Female Character—and, ſhould ſcripture furniſh any thing corroborative of his highly intereſting ſpeculations, to enforce them by its awful ſanction. I look back upon my reſearches with pleaſure, and with gratitude. *My labour has not been in vain in the Lord*; for wonderful indeed is the harmony, which appears between what he has advanced and what the inſpired penmen have recorded for our admonition; and I cannot ſuppreſs the hope, that the ſetting forth this harmony may be a means of arreſting the attention of the female members of the community to his affectionate admonition to them. Thus ſhall I in ſome meaſure repay him, and in a manner I am ſure the moſt acceptable to himſelf, for the benefits I have derived from his labours; and thus exerting myſelf in my proper ſphere, to avert the impending ſtorm which menaces alike the religion and the civil eſtabliſhment of my country, I ſhall enjoy the comfortable aſſurance, that I am at once fulfilling the duties of a good ſubject to my king, and of a faithful ſervant to my God."

Muſgrave's *Hiſtory of the Iriſh Rebellion.*

(*Concluded from* P. 50.)

AS it is the part of an upright and conſcientious king's counſel to corroborate public accuſation with ſuitable evidence, we ſhall find Sir Richard Muſgrave fully obſerving this rule. We have at length got through the great body of his Memoirs of the Iriſh Rebellion. It has proved a difficult and melancholy inquiry, and which, for the audacity of the offenders, and the perpetration of ſingularly great and heinous crimes is only to be exceeded by the French Revolution. If not the twin-brother, it may be called the firſt-born hard-featured offſpring, with the mark of Cain upon it, of that moſt wicked, rebellious, and blood-ſtained confederacy.

There appears, indeed, ſuch a fair face of truth and unbiaſſed conſiſtency through the whole narrative, that a few proofs from the teſtimony adduced in the Appendix, will be ſufficient to ſatisfy the reader that Sir Richard had "too, too ſolid" ground to go upon in perpetuating the memoirs of ſuch ſhameleſs diſaffection to eſtabliſhed government; ſuch deeds of horror!

As the name of James Napper Tandy engroſſed, at one time, ſo much of public notice, and he has not hitherto been mentioned in our extracts and remarks, we ſhall begin with a part of a mock ſtate-

paper,

paper, ſigned, as ſecretary, by that grey-headed enemy to his country's peace and welfare.

P. 14. "We have no national government, we are ruled by Engliſhmen, whoſe object is the intereſt of another country, whoſe inſtrument is corruption. Such an extenſive power can be reſiſted with effect ſolely by *unanimity*, *deciſion*, and *ſpirit in the people*."

P. 28. Part of Mr. Grattan's anſwer to the Roman Catholics.—This man, with an ungovernable ſpirit of oppoſition to every thing that was moderate and conciliatory, and, unfortunately for his country's peace, gifted with a pernicious talent of haranguing a miſchievous populace, thus avows his political ſentiments: "Let me adviſe you by no means to poſtpone the conſideration of your fortunes till after the war: rather let Britain receive the *benefit of your zeal* during the exigency that demands it; and you yourſelves, while you are *fighting to preſerve the bleſſing of a conſtitution*, have really and *bona fide* theſe bleſſings. My wiſh is, that you ſhould be free NOW; there is no other policy which is not low and little: *let us at once inſtantly embrace, and greatly emancipate*." There is the popiſh fraternal hug for ye, and the dagger beneath the *patriot*'s cloak.

P. 143. The following letter will excite compaſſion for the deluded writer of it, and at the ſame time ought to operate as a *warning* to others:

"Dear Sir,—I received your letter, but what to do for you I know not. I wiſh from my heart to protect all property; I can ſcarcely protect myſelf; and, indeed, my ſituation is much to be pitied, and diſtreſſing to myſelf. I took my preſent ſituation in hopes of doing good, and preventing miſchief. My truſt is in Providence. I acted always an honeſt diſintereſted part, and had my advice been taken by thoſe in power, the preſent miſchief would never have ariſen (ſo doubtleſs imagined every leader in the rebellion!) If I can return to a private ſtation again, I will immediately. God knows where this buſineſs will end; but, end how it will, the good men of both parties will be inevitably ruined.

"I am, &c.

"*To Francis Glascott, Esq.*" (Signed) "B. B. HARVEY."

As government had been reckoned ſevere in marking what had been done amiſs, "the reader (ſays our author) may form ſome idea of the clemency of government, and alſo of the general officers acting under it, from the following proclamation publiſhed a few days after the rebels at Wexford had perpetrated great barbarities."

P. 161. "Proclamation by Lieut. General Lake, Commander of His Majeſty's forces in Ireland.

'To prevent the further effuſion of blood, the fatal effects of depopulation, and the total deſtruction of property in this once happy country, the General wiſhes to hold out to the laſt moment in his power the means of forgiveneſs, and of returning happineſs, to the unfortunate multitude, who, from ignorance, and the perſuaſion of intereſted, wicked, and deſigning men, have been ſeduced from their allegiance, to riſe in arms and rebellion againſt their ſovereign and the laws of their country, and to commit

moſt acts of cruelty, murder, and depredation, that would diſgrace the moſt ſavage nations. The General hereby promiſes to all deluded perſons, who have yielded to the threats or perſuaſion of the infamous promoters of rebellion, that, if they will immediately abandon their wicked courſe, and return, as peaceable and good ſubjects, to their reſpective homes and occupations, their perſons and property ſhall remain unmoleſted, and in perfect ſecurity from injury," &c.

The next paper we notice is of a very different complexion and tendency from the former one, and is the introduction to "the Catechiſm of the United Iriſhmen."

P. 166. "I believe in the IRISH UNION; in the ſupreme majeſty of the people; in the equality of man; in the lawfulneſs of inſurrection; and of reſiſtance to oppreſſion. I believe in a revolution founded on the rights of man, in the natural and impreſcriptible right of *all* the Iriſh citizens to all the land. I believe our preſent connection with England muſt be ſpeedily diſſolved. I believe that TREASON is the crime of betraying the people. I believe religious diſtinctions are only protected by tyrants. I believe applying the lands of the church to relieve old age, to give education and protection to infancy, will be more acceptable to an united people than maintaining lazy hypocrites and ravenous tythe gatherers."

Here follows a ſpecimen of the papers diſtributed among the inhabitants of Rutland, by Napper Tandy, on his landing there.

P. 169. "LIBERTY OR DEATH.

"*Northern Army of Avengers. Head Quarters.*

"*First Year of Iriſh Liberty.*

"UNITED IRISHMEN,

"The ſoldiers of the Great Nation have landed on your coaſt, well ſupplied with arms and ammunition of all kinds. They come to break your fetters, and reſtore you to the bleſſings of liberty. James Napper Tandy is at their head: he has ſworn to lead them on to victory, or die. To arms, freemen, to arms. The trumpet calls; let not your friends be butchered unaſſiſted; if they are doomed to fall in this moſt glorious ſtruggle, let their death be uſeful to your cauſe, and their bodies ſerve as footſteps to the temple of Iriſh liberty."

As there can be no doubt whatever, if theſe Memoirs are to be credited, but that the deep deſigning machinations of popery not merely prepared the way, but kept cloſe by the rebellion in every part of the infatuated country where it raged; and as our author has no ſcruple in charging the Catholic Biſhop of Waterford and Liſmore, as fomenting that dreadful and deſolating miſchief, by means of his paſtoral letter to his clergy, in the year 1797, we ſhall of courſe here take ſome notice of it.

"This inflammatory production (obſerves Sir Richard) entitled a paſtoral letter, was publiſhed at the Spring aſſizes of Waterford, when the baneful doctrines of the United Iriſhmen were ſpreading faſt in that county. A few days after its publication Doctor Huſſey made a viſitation through his dioceſe, and immediately after the popiſh multitude began to commit robbery and aſſaſſination," which appears in Appendix XI.

The

The letter here referred to is too long for republication here, but, in order to juſtify the opinion juſt given of it, we ſhall notice ſuch paſſages as drew from our author ſtrongly marked reflections: "When a moral earthquake ſhakes all Europe (ſays the Doctor) I felt no ſmall affliction and alarm, upon receiving the ſuperior command of the head of the church to provide," &c. Upon this it is obſerved, and what, perhaps, is not generally known, that Ireland is the only country in Europe, in which the pope claims and exerciſes the *excluſive* inveſtiture of biſhopricks.

"It was a great conſolation to me to be aſſured, that their exertions (of the clergy) were conſtantly employed to keep the laity within the bounds of religion, morality, and decorum."

1. Reflection in a note. 'The Doctor could not but have known at that time, that the popiſh clergy had engaged in the ſervice of the United Iriſhmen; and that they were *ſecretly promoting thoſe outrages* which broke out ſoon after in every part of Munſter.'

Again. "If they (the poor) had acted otherwiſe, and conformed to the errors of the nation."

2. Reflection. 'How inſolent! to call the national religion the errors of the nation; which, in any other country would have been conſidered, and puniſhed, as a crime.'

"And imitated (the Doctor goes on) the conduct of the rich, who not only ſhut their doors againſt you, but not unfrequently hunted you like wild beaſts."

3. Reflection. 'A moſt infamous falſehood, fabricated to excite the fanatical hatred of the prieſts and their flock againſt the Proteſtant ſtate, and the members of the Eſtabliſhed Church; whom he afterwards ſtigmatizes as *the enemies of the holy faith.*'

"Remonſtrate with any parent (continues he) who will be ſo criminal as to expoſe his offſpring to thoſe (Proteſtant) places of education, where his religious faith, or morals, are likely to be perverted."

4. Reflection. 'Previous to the publication of this, many popiſh children attended the free ſchool at Waterford, but as ſoon as it appeared, they were withdrawn; and it occaſioned a coolneſs and diſunion between the Proteſtants and Papiſts of Waterford, between whom a friendly and ſocial intercourſe had unremittingly ſubſiſted. Such is the liberality of Father Huſſey!'

"The many compulſory means (farther aſſerts the Doctor) lately employed (and ſeveral inſtances of them within this very dioceſe not many days ſince) to drive the Catholic military to Proteſtant places of worſhip, alarmed the true friends to the king and his ſervice."

5. Reflection. 'This was a groſs falſehood, calculated to inflame the Popiſh military againſt their officers. The officer commanding at Waterford, wrote a note to Dr. Huſſey, to give *one* inſtance of the kind, but he never anſwered it; and the tranſaction was publiſhed in the public prints.'

"Such unwarrantable ſteps (he argues) could not make proſelytes of the Catholic military, might Jacobinize them upon the French ſcale; and, perhaps, in the hour of danger, induce them to forget their duty and their loyalty, in order to be revenged of their perſecutors."

6. Reflection. 'In developing the myſteries of the conſpiracy, it appeared,

peared, that ſuch of the Popiſh militia and yeomanry as had been ſeduced, were to have *murdered their officers in action.*'

" Oh, how different (exclaims the Doctor) are the principles of a Catholic ſoldier, educated in the belief, and living in the full exerciſe of, his religion."

" Witneſs (exclaims alſo our author) the atchievements of the ſuſpicious heroes at Vinegar Hill, Tullabogue, Gorey, and Wexford Bridge!!!"

" That, however, a JUNTO (our laſt quotation from this artful and inflammatory letter) for their own intereſted or other ſiniſter views, may raiſe mobs to try to throw obſtacles againſt the repeal of them (the religious penalties) may be expected, yet all their efforts muſt be uſeleſs, the vaſt rock is already detached from the mountain's brow, and whoever oppoſes its deſcent and removal, muſt be cruſhed by his own raſh endeavours."

Concluding reflection. ' According to this production, if the king, or any member of the lords or commons, or even the whole of them, ſhould oppoſe the repeal of the few reſtrictive laws which remained, they would be murdered by the banditti, who were at that time committing robbery and aſſaſſination.'

Sir Richard's " obſervations on whipping and free quarter" which follow next (P. 178.) prove the ſeverity of the former to have been expedient, ſalutary, and, in the end, merciful. His words are:

" The evidence extorted from the perſon whipped, never was uſed to convict any perſon, and was employed for no other purpoſe but to diſcover concealed arms, and to defeat the deleterious ſchemes of the traitors. It has been univerſally allowed, that the military ſeverities practiſed in the county of Kildare, occaſioned a premature exploſion of the plot, which the directory intended to have deferred till the French effected a landing; and one of them, Mr. Emmett, declared in his evidence upon oath before the Secret Committee of the Lords, that but for the ſalutary effects of thoſe military ſeverities, there would have been a very general and formidable inſurrection in every part of the country. The county of Wexford might have been ſaved, if it had been reſorted to there."

Farther " obſervations on the improvement of Ireland" are added P. 181. After deſcribing and lamenting the bigotted and deluded condition of the lower claſſes of the people, Sir Richard thus addreſſes the reader:

" Alarmed at this woeful ſtate of ſociety in Ireland, you will naturally aſk, Is there no remedy for it? I ſay there is a moſt effectual one, which may be carried into practice without pains or penalties, and with very little additional expence; and that is, by converting the bulk of the people to the Proteſtant religion. The moſt likely way of introducing it is, by the Charter Schools. This very wiſe inſtitution was firſt eſtabliſhed in the year 1733: the object of it is, to inſtruct the children of Papiſts in the Engliſh tongue, the principles of the Eſtabliſhed Religion, and to train them up in the practice of induſtry and labour. Thirty-ſeven ſchools have been erected in different parts, capable of containing 1775 children, who are fed, clothed, and educated in them. They are, in fact, orphan houſes, and ſerve the moſt exalted purpoſes of charity, in reſcuing the children of the

the lower claſſes of people from extreme poverty, from idleneſs, from vice, from ſuperſtition, from treaſon, and often from ſuffering an ignominious death. The ſecret enemies of this inſtitution, in order to make it odious, have aſſerted in many parts of England, where it is believed, that the children who are put into the ſchools are taken from their parents by force; an aſſertion as falſe as it is iniquitous; for no children are ever admitted into them but ſuch as are offered voluntarily by their parents; and, from the numbers who ſolicit admiſſion into them there is not a doubt but that the ſchools would be conſtantly full, even if they were twice as large as they are at preſent: an unqueſtionable proof that the bleſſings of the Reformation might be extenſively and ſpeedily diffuſed through the kingdom of Ireland by their wiſe inſtitution."

The following paſſage from P. 197, we find ourſelves obliged, but are extremely ſorry to be called upon, to notice.

"Three Proteſtant churches in the city of Dublin have been in ſuch a ruinous condition for ſome years paſt, that divine ſervice has not been celebrated in them; in conſequence of which, it is ſaid, that many of the lower claſs of Proteſtants, reſident in the pariſhes belonging to them, have gone to maſs. The pariſh church of St. Nicholas without, has been in ruins above twenty years; St. Michael's, nineteen; and that of St. Andrew's, which was the chapel of the houſe of commons, and is in one of the moſt populous pariſhes in Dublin, has not had divine ſervice in it theſe eight years."

If Sir Richard Muſgrave's poſition reſpecting the importance of extending the Proteſtant faith in Ireland be juſt (and we ſee no cauſe to diſpute it), what can be ſaid of ſuch a piece of neglect, as he has here deſcribed, and that too ſo near the very ſeat of Government!

This laborious, well digeſted, and powerful, work ends with a juſtification by the author of it, himſelf, of his motives for publiſhing it, and which do him honour as a true lover of his country, and a warm friend to the rights of humanity. He has, it ſeems, been animadverted upon, on the pretence that "it would revive the animoſities which have diſtracted the country:" and he appeals to the Reports of the Secret Committees, to prove "that the ſeeds of rebellion ſtill exiſt, and that outrages have never ceaſed to be committed ever ſince the rebellion was ſaid to be put down; that a ſyſtem of terror is ſtill maintained in various parts of the country, by the means of the committees of aſſaſſination, who ſit conſtantly, and deliberately condemn, and procure to be murdered, ſuch perſons as are diſtinguiſhed for their loyalty." It appears alſo, that this dreadful ſyſtem is under the guidance of a directory ſitting in Dublin.

Upon taking a collective view of this great, and as far as hitherto has appeared to the contrary, authentic work, we are led to offer the few following general obſervations:—that whatever might have been the real ſentiments, and, however fair the outward conduct, of the higher orders among the Roman Catholics, during that tremendous rebellion, here recorded, the entire aſcendancy of the Romiſh prieſts over the minds of their flocks is equally formidable and, beyond diſ-

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pute, and proves, throughout this hiſtory, that the ſubverſion of eſtabliſhed law and order was only a ſecondary object, the extermination of every Proteſtant, as ſuch, being the firſt; and, to judge from ſome ſubſequent enormities, we are apprehenſive that, although the power is checked, the evil remains. On this ground, the Proteſtants of Ireland in particular ſhould look upon every ſuſpenſion of hoſtilities againſt them, as a deceitful calm, and double their watch.

That the building of towns and villages for Proteſtant ſettlers alone, as our author propoſes, with ſuch bigotted enemies near them, would not anſwer his benevolent purpoſe, but rather, like the tribes we read of in ſome uncivilized countries abroad, *really* "perpetuate animoſities" and jealouſies; and ſubject their new neighbours to miſchievous, perhaps deſtructive, inroads, if acceſſion of ſtrength enabled them, or a promiſing opportunity invited;—and that the national ſupport recommended to be given to Proteſtant Charter Schools, might do much more towards a general reformation, both in religion and morals, than the other plan juſt noticed, and to give which, this new and inviting æra of affairs, by the union, affords additional motives, we ſtrongly incline to believe.

The leaſt portion of praiſe even Sir Richard Muſgrave's adverſaries cannot fail to allow him (and he deſerves the greateſt, for his patient ſpirit of inquiry, intrepid zeal, and beneficial propoſals) is, that his "Memoirs" have humanely erected a beacon, to warn future adventurers of the fatal rocks and ſhoals upon which ſo many of his miſguided and intemperate countrymen, who ought to have known better, have been ſhip-wrecked and periſhed.

This melancholy reflection leads us to conclude with a hope, that thoſe who have not only ſurvived the like diſgraceful cataſtrophe, but have ſo lately experienced the great clemency of that very government which they raſhly ſought to overturn, will make a wiſe uſe of their good fortune; preſerve a deep and lively ſenſe of their privileges and happineſs, under ſo equal and mild an adminiſtration of public affairs; and, by obſerving the well-marked line between authority and ſubmiſſion, ſhew their *reſpect* to that power, in future, which has ſo generouſly ſpared them.

Part of a Letter to a noble Earl; containing a very ſhort Comment on the Doctrines and Facts of Sir Richard Muſgrave's Quarto; and Vindication of the Yeomanry and Catholics of the City of Cork. By Thomas Townſend, Eſq. Barriſter at Law, and a Member of the Iriſh Parliament. 8vo. Pp. 43. Collins and Booker, London. 1801.

WE notice this article here, not for its importance (for it has none), but purely to keep the ſubject together. This is a very impetuous attack upon the reſpectable work immediately preceding, but it invalidates no fact, proves nothing; bounces and ex-

pires in harmleſs ſmoke. We by no means agree with this writer, that the *Quarto* he ſo wittily returns to the charge of, is any thing "like miſerable *ſtuff*," (though, as we have obſerved, the ſtyle of it might have been more correct) but let any reaſonable reader declare, if he ever ſaw more *fuſtian* in the ſame ſhort compaſs than in this *ill-ſuited* harangue.

Claims of Literature: the Origin, Motives, Objects, and Tranſactions, of the Society for the Eſtabliſhment of a Literary Fund. 8vo. Pp. 286. 7s. 6d. Miller. 1802.

IN the ſecond volume of our work (p. 100) we gave ſome account of this ſociety, and adverted briefly to its origin, progreſs, and ſucceſs, obſerving that, in its *preſent* ſtate, and with the objects which its moſt worthy members aſſigned to it, it appeared to us to be deſerving of general encouragement. The Public, however, have now a fair opportunity afforded them for eſtimating thoſe objects as defined by the original founder of the ſociety, acknowledged to be the Rev. David Williams. It was firſt intended that the publication before us ſhould have been the joint production of Mr. Williams, Mr. Reeves, and Mr. Boſcawen; but it appears, from the reſolutions of a Special Committee, prefixed to the volume, that Mr. Reeves declined the undertaking, and "ſuggeſted that the account of the inſtitution ought to be referred ſolely to the pen of its founder;"—a ſuggeſtion which the Committee adopted; and Mr. Boſcawen's obſervations, by no means calculated to *amalgamate* with thoſe of Mr. Williams, had, very properly, a diſtinct place aſſigned to them, and immediately precede the poems.

Mr. W. firſt ſtates the objections which were urged againſt the eſtabliſhment of ſuch a ſociety, at its origin;—it was aſked, what was meant by LITERATURE as the object of a Charitable Fund?—it was obſerved that the benefits of Literature outweigh its evils; it was contended that the ſociety indirectly cenſured the government of the country, though that government had liberally founded ſchools and univerſities, and ſupported learned and opulent eſtabliſhments;—and it was finally recommended to leave literary claimants to the diſcretion and patronage of the government, nobility, and opulent gentry. Theſe objections are ſtated, by Mr. W. to have formed important obſtacles to the progreſs of the undertaking; and he accordingly undertakes to confute them. In this attempt, however, he is far from ſucceſsful, and, as we ſhould have expected from ſuch a writer, he exaggerates the importance of the literary character (conſidered in the abſtract) beyond all bounds; is extremely inaccurate in his definition of it, omits objects of the firſt importance in the diſcuſſion of the ſubject, and advances poſitions to the juſtice of which few, very few, it is conceived, will be found to aſſent. Thus GENIUS, which the author takes no pains to define, is boldly aſſerted to be "*the firſt of*

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all human diſtinctions," and to "*take place even of* VIRTUE, the impreſſions of which are generally limited to a family or a country;—the ideas of genius, in moral as in mechanic diſcoveries, become inſtantaneouſly the benefactors of mankind." This perſonification of *ideas* in order to render them *univerſal philanthropiſts* and *benefactors*, is more eccentric than intelligible. As to the aſſertion itſelf, that genius takes place of virtue, it is both falſe and dangerous. Genius accompanied by virtue is certainly entitled to precedence over virtue unaccompanied by genius; but genius without virtue muſt be placed, by every rational and well-formed mind, infinitely below virtue without genius.

We are, certainly, by no means diſpoſed to under-rate the Literary Character, nor yet to adopt the ſentiment of a French writer who obſerved—"à voir les abus de l'Imprimerie, qui ne mettroit volontiers en problême ſi ſon invention n'eſt pas plus nuiſible qu'utile?" but we ſhall ever contend, that genius and literary talents are only entitled to reſpect and diſtinction, when they are virtuouſly directed and uſefully applied to the inculcation and improvement of religious and moral principle; to the correction and refinement of taſte and manners; or to the melioration of the comforts and happineſs of mankind. *Voltaire* had, unqueſtionably, more GENIUS than *Fenelon*; but while we reſpect the author of *Telemachus*, we execrate the writer of the *Pucelle*; and who will be ſo baſe as to regard, with the ſame ſentiments, a *Cumberland* and a *Wolcot?* But Mr. W. is extremely ſanguine in his expectations from the exertions of GENIUS.

"In the conſtruction of governments, genius has been contracted and ſuperceded by force; and its only ſucceſsful competitor is MILITARY POWER. It muſt, however, ultimately eſtabliſh the legiſlations of mankind. It may be long employed in diſſipating preliminary viſions; but all the poſſible errors and all the miſeries of abortive efforts, will be improved ultimately by genius to all poſſible good."

Should ever man arrive at this ſtate of "all poſſible good," its attainment will be imputable, we ſuſpect, to a very different agent from *Genius!* but all this ſavours ſtrongly of the looſe declamation of the German ſchool, by which, indeed, the greater part of this article is ſtrongly marked.

Mr. W. openly aſſumes as a fact, that the poſſeſſion of genius or literary talent is deemed, by the government of the country, a diſqualification for "a motive of excluſion from, all offices and employments;" and this he conſiders as a ſtrong "ſymptom of barbariſm." But the aſſumption is at variance with the fact, for, to look no further than to the members of this ſociety, we find, among its moſt efficient officers, three Gentlemen ſo diſqualified, who actually poſſeſs offices under Government; offices, which, as might be expected from their abilities, and ſtill more from their principles, they fill with equal credit to themſelves and advantage to their country;—we mean Meſſrs. Reeves, Pye, and Boſcawen. On this head of his diſcuſſion,

the author's uſual ſagacity appears to have forſaken him, when he obſerved—"When Rome became miſtreſs of the world, ſhe was obliged to afford protection to all its literary talents, to give colour to her pretenſions, and to ſupport her power." This argument might be uſed with great propriety to the Conſular Government of France, but ſurely is not applicable to the lawful government of theſe realms. We muſt remark alſo that it is groſsly miſplaced, in a chapter on the "*Utility of Literature*;" and ought to have been transferred to the ſubſequent ſection, devoted to the "*Evils and Miſeries of Literature.*"

This ſection contains one ſalutary obſervation on the *Preſs*.—"Not being immediately bound to the MOON, I will not ſeduce the reader at this time into a diſcuſſion of the philoſophical ſyſtem, in which genius is the ſovereign, learning the food, and property the cement of ſociety. But I muſt ſeriouſly affirm that Government to be unſkilful or negligent, which does not particularly attend to the moſt powerful inſtrument, in the formation and direction of public opinion." We fully concur with Mr. W. in this ſentiment; though we are at a loſs to reconcile it, with a remark, introduced ſoon after, that a want of diſcrimination "has left marks of deſpotiſm on the laws of this country, equitable and liberal as they are, compared with thoſe of other nations, which even judges who had cultivated a taſte for letters have feared to ſoften by lenity." If Mr. W. had condeſcended to ſpecify theſe marks, and to ſhew in what other nations the freedom of the preſs is more tolerated by law than it is in Great Britain, we might have been enabled to eſtimate the juſtice of his compariſon, and the force of his aſſertion. At preſent the remark appears to us to be wholly deſtitute of foundation. "Government, we are told, always FEAR what they do not underſtand; and, by jealouſy miſplaced, render pernicious thoſe talents which might be of the higheſt ſervice to them." "Talents thus oppreſſed and denied the rights of indemnification, have ſometimes recourſe to SATIRE and LIBEL, and are juſtly dreaded;—but who are the real AUTHORS of thoſe libels? Thoſe, ſurely, who commit the injury, not thoſe who reſent it." i. e. the Government. Again—"The union of malignity to real talents, a rare phenomenon! is owing to negligence or injury." Theſe and other obſervations of a ſimilar nature, are intended to prove "that the evils of literature generally ſpring from negligence and injuſtice towards men of letters." "The conſequences have been, throughout Europe, an inveterate warfare between literature and governments, WHICH NEVER CAN BE TERMINATED, but by the arbitrations of equity and juſtice. No bulwarks of reſtraint, no modes of puniſhment, can long ſhelter any ſociety which is inſenſible of the dangers of irritating into deſpair the nobleſt and moſt powerful minds." This is a ſpecies of threat not very well calculated to promote the object which the writer has evidently in view. But in noticing the warfare between literature and governments, he forgets the equally inveterate warfare which literary men have in all ages waged with each other,

other, and which clearly proves, that other motives than a ſenſe of negligence and injuſtice, ſway their minds, and regulate their conduct. "Dans tous les âges, chez toutes les nations où les ſciences et les arts ont fleuri, l'eſprit de jalouſie et de diviſion les a toujours accompagnés. Il les ſuivit de la Gréce en Italie. Quelle honte pour l'humanité que cette eſpéce de maladie régne principalement dans les ſiécles où brillent les grands talens, et que le nôtre, qu'on dit être celui de la philoſophie, n'en ſoit pas même exempt." Four volumes of theſe quarrels, between men of letters, were collected about forty years ago, and the collection might eaſily be ſwelled to a much greater bulk.

We had ſelected ſome other paſſages for animadverſion, but we have already ſaid enough to convey an adequate idea of the general ſcope and tendency of Mr. W.'s arguments. We never wiſh to ſee literary men conſidered as a ſeparate claſs, diſtinct from the other members of ſociety; ſtill leſs do we wiſh to witneſs a Government chiefly compoſed of ſuch characters;—the experiment has been tried on a large ſcale in another country; and we are not enamoured of the reſult. On the other hand, we moſt earneſtly wiſh to ſee genius and talents reſpected and patronized, in proportion to the beneficial tendency, and virtuous direction, of their efforts. Mr. W.'s "claims of literature" are not, in our opinion, calculated to render any ſervice to the ſociety; or to weaken any of the objections which have occaſionally been urged againſt it; and, as they contain much objectionable matter, it would have been an act of wiſdom and of policy in the Committee, wholly to reject them. As to the objections themſelves, we think them by no means applicable to a charitable inſtitution of this nature, which certainly holds out no encouragement to a man to become an author. It is only intended to relieve diſtreſs, and, in the accompliſhment of that laudable object, great diſcrimination, we are happy to find, is invariably obſerved.

It is but juſt, however, before we diſmiſs Mr. W. to obſerve that there is much good ſenſe in ſome of his remarks on Charity Schools; though, we apprehend that the education received at them is not of ſuch a nature as to produce that evil which he is anxious to remove. It is certainly one of the leading miſtakes of the preſent age, but more among females than males, to educate children ſo as to diſqualify them for the ſituations which, from the ſphere in which they are born, they are moſt likely to hold. This miſtake, if not effectually corrected, will be ultimately productive of the moſt ſerious evils to ſociety. The following remark has, unfortunately, but too much truth and juſtice for its baſis. "If ſtateſmen, inſtead of advancing the domeſtics of their own families and thoſe of their friends, were to beſtow the places at their diſpoſal on men of real literature, the advantageous effects would ſoon be perceived, not only in the conduct of buſineſs, but in the general morals of the country." Mr. W. expreſſes much well-founded indignation at thoſe patrons who, availing themſelves of an author's poverty, render his labours ſubſervient to

the gratification of their own vanity, by adopting them as their own. As proofs of this buſineſs, he adduces the inſtances of Mahomet, and the Greek Monk who wrote the Koran for him; and *Cardinal Richelieu* who offered a high price to *Corneille* for his celebrated tragedy of the *Cid*, which he wiſhed to paſs for his own. Mr. W. might have added the ſtill more memorable, and more atrocious, inſtance of *Theſtorides* and *Homer*, to his account of "this fraudulent and abominable ſpecies of patronage."

But we have been amply compenſated for the diſappointment which we have experienced on the peruſal of the firſt part of this volume, by the truly excellent obſervations of Mr. Boſcawen, in a ſubſequent part, who, with equal preciſion, perſpicuity, and elegance, explains the objects of the ſociety, and the principles on which it is conducted; and effectually obviates all objections to the eſtabliſhment. Impreſſed with this conviction, and moſt anxious to promote the extenſion of a fund, ſo beneficially employed, we ſhall extract the whole of this intereſting paper, which our readers will find moſt deſerving their attention.

"To prevent, or to alleviate that miſery which deſerving authors, or their families, ſo often endure, from diſtreſs of circumſtances, (ariſing ſometimes from a pardonable degree of imprudence, and often from unavoidable misfortunes,) was the primary motive with thoſe who formed this inſtitution. By this motive have their proceedings been governed; (making a due allowance for the errors to which all human judgments are liable;) and this important object has, ſo far as their funds have enabled them to effect it, been attained. Several writers of diſtinguiſhed eminence, whoſe talents had procured to them more fame than advantage, have been relieved from the preſſure of ſevere diſtreſs; ſome meritorious writers have been enabled to ſubſiſt, till a fortunate change of circumſtances has ariſen; ſome have experienced a ſoothing conſolation on the bed of ſickneſs, or under the infirmities of age and afflictions of want; and ſome, though not wholly relieved from indigence, have, by the occaſional interpoſition of the ſociety, been preſerved from deſpair and ruin. Relief has alſo, in ſeveral caſes, been extended to the widows of ſuch writers, and aſſiſtance afforded toward the maintenance and education of their orphan children.

"But the benefactions of ſuch a ſociety ſhould not, perhaps, be excluſively confined to authors of the firſt rank, in genius and eminence. Numerous are the examples of ſecondary talents in literature, which combined with honeſt zeal, and preſerving induſtry, have materially contributed to the amuſement and inſtruction of mankind. Writers of this claſs, have, undoubtedly, when in misfortune, a claim on benevolence. This, as a general principle, will ſcarcely be denied; but in the application of it to particular caſes, ſome difficulty in forming a judgment, and occaſionally a difference of opinion, among thoſe to whom that judgment is confided, may occur. The writer, whoſe work, in the opinion of ſome, appear to have merit and utility, may, by others of a different taſte, be deemed ſcarcely worthy of notice. It cannot, in ſuch doubtful caſes, be expected that the Committee ſhould take upon themſelves the office of rigid critics, or weigh the merits and defects of every author, by a nice and exact balance. Some determination muſt, however, be formed, and it muſt, in many inſtances, be formed

formed upon doubtful information, or public repute; as the diſtreſſes of thoſe for whom relief is claimed, will not always wait till their literary characters have been thoroughly inveſtigated, and their merits correctly aſcertained. In caſes of this kind, the Committee have generally inclined rather to the ſide of compaſſion, than that of rigour, and (ſo far as the writer of theſe remarks can judge) have deemed it a leſs evil to riſque the danger of relieving an object of queſtionable literary merit, than to incur the oppoſite fault of rejecting a meritorious writer, whoſe works may have eſcaped their obſervation. The nature of an author's writings may alſo have afforded ſome guide, in doubtful caſes, to the determinations they have formed. Works of imagination, and thoſe whoſe chief end is amuſement, ſeem unleſs their merits are prominent, to have a claim leſs forcible, than thoſe whoſe primary object is utility; which may often be attained by inferior talents, when honeſtly and diligently employed.

" Nor have the good or evil tendency of writings; the authors of which are propoſed as objects of relief, eſcaped the attention of the Committee; for, although it would be too ſevere to deny aſſiſtance to a man of talents, on account of every erroneous opinion, which he may injudiciouſly, have adopted, or haſtily promulgated; yet, if the general ſcope and chief object of his works, be hoſtile to good morals, religion, or the peace of his country, ſuch a writer ought not, it is conceived, to be deemed an object of public beneficence. Some difficulties may alſo occur in the application of this principle:—but it will always be in the power of the ſubſcribers, by a judicious ſelection of the perſons who form the Committee, to prevent any other abuſe than may ariſe from inadvertence or deception; the occaſional occurrence of which, can have little weight, when balanced againſt the important advantages of ſuch an inſtitution.

" The views and principles of the Society being thus explained, it cannot ſurely be deemed neceſſary to beſtow much pains in refuting any objections which may have been raiſed againſt this inſtitution. One of them, at leaſt, it is hoped, the preceding ſtatement has fully obviated. The Committee has at no period ſince the firſt eſtabliſhment of the Society, been compoſed of perſons who would encourage writings of a pernicious tendency; and they may ſafely appeal to the journal of their proceedings, as well as to the recollection of ſuch ſubſcribers as have attended their meetings againſt ſuch an imputation.

" But the principal objection, and that which ſeveral reſpectable perſons ſeem to have adopted, is the inducement which an inſtitution may hold forth, to undertake the profeſſion of an author, with talents inadequate to literary purſuits, but which, in other employments, might render the poſſeſſors of them uſeful members of the community.

" To this objection, it might alſo be replied, that it aſſumes the groſſeſt inattention in the Committee, to the views and principles of the inſtitution. It is hoped the Committee (who, it is to be obſerved, are under the controul of a Council,*) has invariably been compoſed of men incapable of abuſing their truſt, by inattention to the duties it impoſers, or miſapplication of the beneficence it enjoins.

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* There is alſo a Committee of Council (lately appointed) to inquire into doubtful caſes.

" But the objection alſo ſuppoſes, that the declared and invariable object of the Inſtitution muſt be known or miſconceived. That object is not to reward literary exertions, but to relieve literary merit in diſtreſs. The *merit* and the *diſtress* muſt be made appear to the Committee; and they cannot often be egregiouſly deceived in either circumſtance, much leſs in both. It is ſurely rather an extraordinary ſuppoſition, that any, ſtill more, that a conſiderable number of perſons ſhould become authors *(invitâ Minervâ)* merely becauſe in the event of poverty and misfortune, they may, if meritorious, obtain a ſmall alleviation of their miſery. A conduct ſo prepoſterous would reſemble that of a man, who ſhould expoſe himſelf to the hazard of a dangerous illneſs, or incur the loſs of a limb, in order to entitle himſelf to the benefits of an hoſpital.

" Let us, however, admit for a moment, that theſe objections have ſome foundation in truth; let it be ſuppoſed that, among the number of indigent writers relieved, ſome few, whoſe works are of a pernicious tendency, may have deceived the vigilance of the Committee, and that the object of the Society may be ſo far miſtaken by ſome, as to induce them to look for reward, rather than relief, or to become authors on the precarious hope of an alleviation to their wants;—would the poſſibility, or even the actual occurrence of a few ſuch events, outweigh the beneficial conſequences which have already flowed, and thoſe which may be further expected from ſuch an Inſtitution: ſhould they induce us to repent, that we have, in ſo many inſtances, lightened the misfortunes of men of genius or of literature; and that we have, in ſome degree, wiped away the ſtain which their diſtreſſes, and, ſometimes, their untimely deaths, have brought upon the liberality of our country? Were theſe the only advantages likely to ariſe from a Literary Fund, what generous and reflecting mind would not wiſh for its farther extenſion, and permanent duration?

" But this Inſtitution may be viewed in a more extenſive, and, perhaps, equally important light, by conſidering its probable effects on the literature of this kingdom, and the conſequences that may thence ariſe to the beſt intereſts of ſociety. It can ſcarcely be denied, as a general principle, that the co-operation of minds, differing on other ſubjects, in one common object of beneficence, tends to the promotion of candour, and the removal of thoſe prejudices, by which valuable men are ſometimes eſtranged from each other. Such, perhaps, has already been the influence of this Inſtitution on ſome of its active ſupporters; ſuch may be its effects hereafter, on thoſe by whom the concerns of the Fund may be adminiſtered, and its benefactions diſpenſed. Thus, an amicable Society (in part, at leaſt, conſiſting of men of letters) is eſtabliſhed, and mutual benevolence promoted, without the dereliction of any political, moral, or religious principle, and a reaſonable indulgence for thoſe, who, on ſubjects of this kind, may have formed different opinions, appears conſiſtent with the moſt ſtedfaſt adherence to our own.

" Yet more important is the influence that may be exerted by ſuch a Society, on literature in general, by preſerving men of letters from temptations dangerous to their fame, and ſubverſive of their integrity. The abuſe of literary talents is uſually engendered by the preſſure of want, and cheriſhed by the public encouragement given to profligate ingenuity and ſlanderous wit. In proportion as this inſtitution flouriſhes, in proportion as it becomes known, that none but reſpectable authors will be deemed worthy of its beneficence, in the ſame proportion will the hireling flatterer be diſ-

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countenanced, the malignant libeller repreſſed, and the daring ſophiſt diſmayed. The tendency, as well as the merit of his writings, being the criterion by which the claims of every writer are determined, the influence of this Society, may, in ſome degree, countervail the ambition of ill-acquired eminence, and abate the eagerneſs for immediate profit; two ſources, from which have flowed almoſt all the corruptions of literature, which have often diſturbed, and ſtill endanger, the happineſs of mankind.

"To decide, however, impartially on the claims of authors, applying for relief, and to diſtribute to ſuch perſons the Fund intruſted to their management, do not, the Committee are aware, conſtitute the whole of their duty. Literary characters, in proportion as they are eminent, are generally unobtruſive—their modeſty ſhuns expoſure; their pride diſdains ſolicitation. Unbluſhing arrogance may force itſelf into notice, while timid genius languiſhes in obſcurity; and the ſturdy applicant may obtain the relief which is due to ſuperior merit, untold, and therefore unknown. To obviate, as far as poſſible, this inconvenience, the Committee have thought it their duty, voluntarily to tender their aſſiſtance to acknowledged talents, when under the preſſure of want, not waiting for applications from the parties, but, in ſome inſtances, even courting them to accept benefactions, which honour thoſe who beſtow more than thoſe who receive them. On the other hand, forward and importunate claimants have been heard with diſtruſt, ſcrutinized with jealouſy, and, unleſs ſupported by evident deſert, refuſed with firmneſs. Thus have they endeavoured to repreſs ill-founded confidence, and to detect ſpecious impoſture; while, in caſes that called for liberality, they have ſpared the feelings of honourable pride, lent a grace to compaſſion, and combined delicacy with juſtice.

"Such having been the objects of thoſe by whom the Literary Fund was eſtabliſhed, and ſuch being the mode in which it is adminiſtered, it is for the public at large to decide, whether an Inſtitution of this nature, in a kingdom famed for its liberality, and diſtinguiſhed by its love of literature, does not merit a ſtill more general ſupport; it will remain for the Society to vindicate its claim to that ſupport, by a judicious ſelection of perſons to whom their concerns are intruſted, and by their zealous promotion of a plan, which gratifies taſte, while it promotes benevolence, and which tends to the advancement of learning, while it obeys the call of humanity."

Some of the *Poems* have great merit; particularly thoſe of Meſſrs. Pye, Boſcawen, and Fitzgerald. The verſes by Mr. D'Iſraeli are alſo entitled to diſtinction; though we could not but ſmile at two lines, which are unworthy of their companions.

> "Ah! on the PRESS we muſe with dread delight,
> If they muſt periſh who were born to WRITE."

We can eaſily conceive that every miſerable poetaſter, every petty ſcribbler, who has the *cacoethes ſcribendi* upon him, will cheriſh the idea that he was *born to write*, and therefore *muſt* write. But how a man can be ſaid to be born to make a book any more than it can be ſaid that he was born to make a writing-deſk, we cannot conceive. Horace, we know, ſays, "Poeta *naſcitur*, non fit;" but this extenſion of his rule to writers of every denomination is not admiſſible. It would be a better excuſe to ſay, that man is born to

live,

live, *therefore* he muſt write, becauſe he cannot live unleſs he writes. Though, then, he would be open to the famous retort of the French Miniſter:—"Il faut vivre, Monſeigneur!"—"Ma foi! Je n'en vois pas la neceſſité."

Sketches of ſome of the Southern Counties of Ireland, collected during a Tour in the Autumn 1797. *In a Series of Letters.* By G. Holmes. 8vo. Pp. 220. Plates. 9s. Longman and Rees. 1801.

IN his addreſs "to the Reader" the touriſt obſerves;—

"Strange to ſay, Ireland, which, for a ſpace of ſix hundred years, and more, has been politically connected with, and continues to be a powerful and valuable gem in the crown of Great Britain, is leſs known to the people of England, in general, than the moſt remote regions. On the contrary, the inhabitants of Ireland, for the moſt part, are acquainted with the topography and hiſtory of England; indeed, frequently more ſo than with their native country. On the eve of a legiſlative union between the two countries, it muſt, to an Engliſhman, become an intereſting object of enquiry. The picturesque ſcenery of England, Wales, and Scotland, have been ably deſcribed by many; but that of Ireland—*never*."

It is rather extraordinary that ſuch a lover of picturesque ſcenery as Mr. Holmes is, and one whoſe pencil gives ſo correct an idea to others, of the ſcenes which have communicated ſo much delight to himſelf, ſhould not have looked into the works of a writer whoſe taſte and ſpirit, at leaſt, were congenial with his own. If he had done this, he would have found that he had no cauſe to complain of neglect, on the part of his favourite Iſland; for he would have known that the ſame ingenious and able antiquarian who had deſcribed with ſuch accuracy the antiquities of England, Wales, and Scotland, had extended his meritorious reſearches to Ireland; and that, amidſt a multiplicity of other ſcenes, Groſe's Antiquities of Ireland were embelliſhed with plates deſcriptive of ſome of the very places on which Mr. Holmes's own pencil has been employed! In noticing this, we merely diſcharge the duty of critics; and by no means ſeek to depreciate the publication before us; which contains ſome intereſting deſcriptions of a delightful country, and is embelliſhed with ſome well-deſigned and well executed plates. Of its literary merits, indeed, we can ſay but little; but the author has ſo modeſtly apologized for his publication, that he muſt be a moroſe critic indeed, who could dwell on its defects. We ſhall firſt trace Mr. Holmes's courſe, and then extract a few paſſages as ſpecimens of the author's ſtyle, and of the kind of entertainment which the book is calculated to afford.

Mr. H. left Kilkenny in the morning of Auguſt 11th, 1797, and proceeded through Kells and Callan to Caſhel: thence by Holy Croſs and Silvermines to Killaloe and Limerick; and through Adare, Aſkeyton, Terbert, Liſtowel and Caſtle Iſland to Killarney. From Killarney, after viſiting the lakes and adjacent country, he proceeded

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to Cork and Cove, whence he returned to Kilkenny, by Rathcormuck, Liſmore, Clonmell, Callan, and Thomaſtown. The whole of his route embraced a tract of country two hundred and fifty-two miles in extent; and he employed about five weeks in deſcribing it. We ſhall now ſuffer our touriſt to ſpeak for himſelf.

The Cathedral of Cashel and the Lia Fail.

"On the ſouth angle of the croſs, at the diſtance of about thirty feet, is a curious piece of antique ſculpture, conſiſting of a block of granite, five feet ſquare, from which riſes another, in ſome parts perforated, about ten feet high, facing eaſt and weſt. To the eaſt is a figure of a biſhop in his pontificals; probably St. Patrick (to whom the church was dedicated). That looking to the weſt is ſo defaced, that its ſubject is doubtful; I imagine it to have been a crucifixion. At this ſtone the kings of Munſter were crowned, war declared, and tribute received. The celebrated Lia Fail (a fatal ſtone), was uſed by the ſupreme monarchs for the ſame purpoſes. The hiſtory of this ſtone is ſomething ſingular, being ſtill in the uſe to which it was originally applied.

"In the year 513 Fergus, a prince of the royal line, having obtained the Scottiſh crown, requeſted leave of the monarch to remove the Lia Fail into Scotland for his coronation; a prophecy then prevailing, that where the ſtone was kept, the Mileſian line of kings would govern a powerful monarchy. It remained at Scone until Edward I. of England, having conquered great part of Scotland, removed it thence into England, and placed it in Weſtminſter Abbey, for the uſe of the Britiſh monarchs, where it remains underneath the ancient coronation chair to this hour. It is ſomething ſingular to obſerve, that the preſent royal line derive their title from a daughter of James I. of England, who was lineally deſcended from this Fergus *."

The Gold Mine of Wicklow.

"In the county of Wicklow there is a mine of gold, which is but lately, and imperfectly known to the public, although it has for many years back been enriching a few families of farmers and peaſants. In England, many doubt its exiſtence; and, notwithſtanding its being in the hands of the crown, the ſame ſpiritleſs exertions are viſible with it, as in moſt other works of the kind. It is ſituated about eight miles from Rathdrum, and four from Acklow: the hills are very loſty, and do not produce heath, which moſt mountains of their magnitude do; but rather a good kind of herbage; totally uncultivated; inhabited only by goats and ſheep. The higheſt of thoſe hills is called Crowhan; it is bounded by ſeveral leſſer hills, whoſe baſes join and form a ſmall glen, through which runs an inconſiderable ſtream. Near the top of the Crowhan a great cliff is obſervable; from which iſſues a ſpring, taking its courſe nearly in a ſtraight line through the mountain: in its way it is joined by two ſmaller ſtreams at right angles. From this it flows on through a little valley four or five miles to the ſea: this is called Ranalaigh; and in this narrow valley, not more than twenty yards in breadth, the firſt quantity of gold was found. The largeſt piece was taken up by a party of ſix men, who went to work in a

* Warner's Hiſtory of Ireland.

ſmall

ſmall ſhaking bog. It weighed twenty-two ounces, and was purchaſed by Mr. Camac on the ſpot, for ſixty-eight guineas: it exceeds, by eight ounces, the largeſt piece ever found in South America, or elſewhere. The only ore to be found is, a ſingular ore of iron, pyrites, among the ſmaller hills, but none on the great Crowhan. The gold has been found no higher than where the iron is viſible; it has been got in large quantities in a kind of ſlaty rock, the crevices of which are filled with a blackiſh earth, and ſmall fragments of quartz. The general appearance of the ſtones which compoſe the leſſer hills is, a wavy argillaceous ſhiſtous, differing very much in colour and texture; as red, brown, and blue; the latter ſeems to be moſt general. The quartz are ſingular in their whiteneſs, and run in veins through the ſhiſtous, in which maſſes of the gold were found. The ſhiſtous does not ſplit into regular ſlates, but is quite ſplintery. Amongſt this, about two feet below the ſurface, were found conſiderable quantities of gold; but the greater part amongſt the ſand gravel of the banks of the ſtream."

Thomas, Earl of Kildare.

"This Thomas was ſurnamed Nuppagh (*i. e.* the ape), on the following account: being only nine years old when his father and grand-father were ſlain by the M'Carties, and nurſed at Tralee, whither the news of their deaths ſuddenly arriving, the nurſes who attended, in their firſt aſtoniſhment, ran out of the houſe, and left the child alone in the cradle, when a baboon, or ape, that was kept in the family, took up the infant and carried it to the top of the caſtle, from whence, after bearing it round the battlements, and ſhewing it for ſome time to the aſtoniſhed ſpectators, he brought it down ſafe, and laid it in the cradle. By this accident he was called the Nuppagh; and the Dukes of Leinſter being his immediate deſcendants, continue to bear monkies for their ſupporters and creſt, in grateful remembrance of the ſaid Thomas's preſervation."

The Lakes of Killarney.

"This morning we prepared for an excurſion on the lakes. The boats are ſtationed at Roſs iſland, about a mile and a half from town; it is rather a peninſula, being ſeparated from the main land only by a cut through a moraſs, over which there is a bridge.

"Roſs caſtle ſtands on this iſland, formerly the ſeat of O'Donoghoe Roſs, one of the moſt ancient families in this county. It lies cloſe to the water-ſide, beautifully backed by wood, which covers almoſt the whole of the iſland; the banks, in moſt places, are hid by thick and hanging foliage. The caſtle is now in tolerable repair, having a garriſon, with a governor appointed for it, upon the eſtabliſhment. In the year 1641 it was held by Lord Muſkerry, againſt the Engliſh, commanded by Ludlow, with Lord Broghil and Sir Hardreſs Waller, who beſieged it with four thouſand infantry, and two hundred cavalry; it was ſurrendered upon capitulation. Having embarked, and taken on board two men with horns, and two ſmall pieces of cannon, we ſtretched acroſs the lower lake, to the baſe of Glenaá mountain, where we depoſited our proviſions in the cottage; and ſhaping our courſe towards the upper lake, we entered between the two mountains of Glenaá and Turc, a narrow canal, or river, which iſſues from the upper to the lower lake. Here the moſt wildly diverſified ſcenery unfolds itſelf, that the enthuſiaſtic imagination can conceive. The rugged and precipitate baſe of Turc, contraſted with the oppoſite richly wooded ſides of Glenaá,

Glenaá, whoſe romantic groves, falling to the waves, caſt a deep and ſolemn ſhade around; whilſt on the other ſide rock piled on rock ſlung in wild confuſion along the banks, covered with crawling ivy, and from their interſtices burſting numerous ſhrubs, in flower, and bearing fruit; quickly the ſcene would change; the mountains retire ſuddenly and leave us in a plain, of perhaps, three hundred yards in breadth; the green lawn ſpotted with groups of oak, holly, and wild aſh; again the hills approach, and environ us with dark precipices and nodding woods; awhile the courſe ſeems loſt, we are ſuſpended in doubt; till, turning ſhort, we penetrate a deep and gloomy ſhade, hid from the blaze of day by the umbrageous arms of the trees, which, interwoven together, form an imperious canopy. Once more we are launched into an amphitheatre of lofty rocks, clad with countleſs ſhrubs and foreſt trees, which, ſhooting from their bare ſides, ſend forth their twiſting roots towards the earth *. Arriving underneath the Eagle rock, we ſtopped, and, landing on the oppoſite bank, ſtood loſt in admiration not unmixed with terror.

" Its ſublime height, girt with a waving foreſt, whoſe aſpiring trees lift their tall ſhade high amongſt the craggy eminences, the haunt of eagles and various birds of prey; at its baſe, the tremulous wave reflected all again with varied beauty. But how can I deſcribe the wonders of its many echoes; which, on the exploſion of the cannon, burſt with tenfold magnitude from its rugged cliffs, rolling with majeſtic horror round the neighbouring hills, each ſeeming to repel the thunder as it comes; till, by reiterated peals, it ſinks into hollow murmurs among the diſtant hills, and is for a few moments loſt; but, from the ſilent pauſe, the ſound again ſtrikes faintly on the ear, and by degrees, with collected force, grows louder, till at laſt it faintly dies away to utter ſilence.

" Juſt at this awful period the bugle horn ſounded, and there iſſued from the grots and ſteep receſſes of the mountain, innumerable ſounds, like celeſtial voices, diffuſing inexpreſſible pleaſure; each wood and rocky dell prolonging the notes, which, floating on the agitated air, fell behind the hills, and mingled into one grand chord of moſt angelic harmony, that like

" A ſolemn breathing ſound,
Roſe like a ſtream of rich diſtilled perfumes, that ſtole upon the air,
That even ſilence was took ere ſhe was aware,
And wiſh'd ſhe might deny her nature, and be never more;
Still to be ſo diſplac'd."

" From this enchanting ſpot we proceeded on to the old Weir bridge, a rude and picturеſque object, where, quitting the boat, we betook ourſelves to the bank, whilſt the boatmen prepared to drag the boat through a fall of water which paſſes with great impetuoſity under the arch; through it they conveyed ropes to the other ſide, and, with the moſt painful exertions, pulled it up through the fall into the higher ſtream, which is elevated about ten or fifteen feet. Thus continuing our courſe, we at length en-

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" * It frequently occurs, that in the extent of fifty yards, one will meet with twenty different kinds of trees, all flouriſhing, particularly the arbutus; and among the whole, perhaps, one cart load of earth could not be collected. The roots force themſelves through the interſtices of the rocks, twining round their baſes, and ſeem to be in ſearch of ſoil."

tered

tered the upper lake through a narrow channel formed by two projecting cliffs, called Colman's Eye. This lake is ſurrounded by mountains of a fearful height, fringed with foreſts, which creep up their ſides to various diſtances. From the glaſſy ſurface emerge huge rocks, or, crowned with arbutus †, diſplaying its bright green leaves of gayeſt verdure, blended with its ſcarlet fruit and ſnowy bloſſoms. Some immenſe iſlands lift their bare and craggy ſummits high above others, from whoſe fantaſtical ſhapes the boatmen have named them, one, the Man of War, another, the Church, and ſo on, according as there is an aſſimilation. The ſhores are moſtly bold and ſteep, abounding with the moſt ſurprizing variety of ſhrubs and plants."

"On our return, along Glenaá, we diſcovered innumerable echoes, prodigiouſly grand and ſolemn, particularly from the cannon, which burſt like the moſt dreadful thunder rolling from ſide to ſide; frequently dying away, they would recommence, and approach us ſlowly; ſometimes interrupted by a ſudden ſound like a ſingle clap of thunder, anſwered by two or three diſtinctly, then mingle into one continued ſound, ſeeming as if the mountains groaned in dreadful labour, ſuch as precedes the moſt horrible commotion of nature.

"The ſad and awful impreſſions made upon the mind by this terrible ſublime effect, are delightfully diſplaced by the echoes from the horn, which are exquiſite, and the very ſoul of harmony ‡. Before we reached the iſland of Innisfallen, the face of the lake became totally changed; the ſky began to lour, and darkened the ſurface of the water, aſſuming an alarming aſpect, particularly to us who were unuſed to the ſudden changes that are frequently experienced during this and the enſuing month. The boatmen declaring it would be ſqually, preſſed forward with all their might. Thick miſts hung down the hills and hid them entirely. By degrees a general gloom involved the whole, while the wind ſwept down the ſides of Glenaá and Tomiſh; lifting the waves to an alarming height, giving it all the appearance of the angry Atlantic. This was followed by heavy

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"† The arbutus is not to be found any where of ſpontaneous growth, nearer to Ireland than the moſt ſouthern part of France, Italy, and Sicily; and there too, it is never known but as a frutex, or ſhrub; whereas, in the rocky parts of the county of Kerry, about Lough Lane (Killarny), and in ſome of the rocky mountains adjacent, where the people of the country call it the Cane Apple;" it flouriſhes naturally to that degree as to become a large tall tree. Petrus Bellonius obſerves, that it doth ſo on Mount Athos, in Macedonia: and Juba is quoted by Pliny, as mentioning it as a thing extraordinary, that the arbutus grows to an high tree in Arabia.

"*Sir Thomas Mollyneux, Ph. Tranſactions*, No. 227. It abounded in theſe parts to ſuch a degree, that it has been cut down for fuel, to melt and refine the ore of ſilver and lead, diſcovered near Roſs Caſtle."

"‡ There are certain letters which no echo will return, or expreſs, particularly an s; of which Lord Bacon gives a pleaſant inſtance, in a celebrated echo formed by the walls of a ruined church at Pont Charenton, near Paris; where there was an old Pariſian, who took it to be the work of ſpirits, and of good ſpirits; 'for' ſaid he, 'if you call Satan, the echo will not deliver back the devil's name, but will ſay, vat'en, which ſignifies a void;" by which circumſtance his lordſhip diſcovered that an echo would not return an s."

rain,

rain, which, with the waves breaking over us, ſoaked us entirely through; even the thick coats, which the boatmen lent us, proved inſufficient to protect us from the ſpray. At length we gained the iſland, but not without ſome difficulty. A good fire at the fiſherman's cottage, where our dinner was dreſſing, proved a ſeaſonable relief; and we ſeated ourſelves round it with no ſmall degree of pleaſure, I aſſure you. About four o'clock the evening calmed, and the ſurface of the lake reſumed its wonted ſerenity; this opportunity we availed ourſelves of, and embarking, croſſed over to the woody ſhores of Glenaá, where we were inſtantly ſtruck with the diſtant roaring of O'Sullivan's caſcade, which encreaſed like tremendous thunder, as we aſcended the rocky glen. With exceſſive toil we forced our way through thick entangled woods and pathleſs ſteeps, till at once it burſt upon our view.

"Smooth to the ſhelving brink the copious flood
Rolls fair and placid; where, collected all,
In one impetuous torrent, down the ſteep
It thundering ſhoots, and ſhakes the country round.
At firſt, an azure ſtreet, it uſhers broad;
Then whitening, by degrees, as prone it falls,
And from the loud-reſounding rocks below
Daſh'd in a cloud of foam, it ſends aloft
A hoary miſt, and forms a ceaſeleſs ſhower.
Nor can the tortur'd wave here find repoſe:
But, raging ſtill among the ſhaggy rocks,
Now flaſhes o'er the ſcatter'd fragments, now
Aſſant the hallowed channel rapid darts;
And falling faſt from gradual ſlope to ſlope,
With wild infracted courſe and leſſened roar,
It gains a ſafer bed."——

"Theſe lines of Thomſon ſo truly depict the ſcene, that I could not reſiſt deſcribing it with his words. Here we met with ſome girls gathering nuts, lightly attired, in all the ſimplicity of primeval innocence, pretty, and exceedingly modeſt.

"After returning to Innisfallen, we re-embarked, and proceeded homewards; the ſhades of evening ſpread over the hills, and wrapt their foreſt in one deep undiſtinguiſhable gloom; the iſlands appearing but as black ſpecks upon the faintly glowing ſurface of the waters. All was ſtill except where the diſtant wave unceaſing laſhed againſt the broken ſhore, producing a ſolitary ſound, which rendered ſilence ſtill more perceptible and impreſſive.

"When within a quarter of a mile of Roſs caſtle, the boatmen reſted on their oars, while the horn ſounded four notes; theſe were returned once from the caſtle, after a lapſe of about ſix ſeconds, amazingly perfect, and rather louder than the horn. After about thirty ſeconds more, a low and regular chord, compoſed of the four notes, was heard among the hills; one note, for a ſhort ſpace, continuing whilſt two would riſe and fall; diſplacing each other irregularly, but ſtill forming harmony, and ſeemingly endeavouring to liberate themſelves from the hills, which at length they apparently effect, and move around upon the ſurface of the water.

"This has all the effect of magic upon the muſical mind, and lifts it above the ordinary feelings of its nature."

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The plates are extremely well executed, and the caſtle of Liſmore, in the county of Waterford, is one of the moſt ſtrikingly romantic objects we ever recollect to have ſeen delineated by the pencil.

A Letter humbly addreſſed to the moſt Reverend and right Reverend the Archbiſhops and Biſhops of the Church of England. 8vo. Pp .28. 1s. Cobbet and Morgan, London. 1801.

A Zealous and intelligent member of the church of England here calls on the Prelates of the realm, in a ſolemn and impreſſive manner, to apply a remedy to a growing evil, which, if not ſtopped, will, by degrees, undermine the eſtabliſhment. He begins by adverting to the principle of inſubordination which gave riſe to the late war.

"The ſeeds of this diabolical principle (for to the grand ſource of all evil it muſt be traced, whatever impoſing title it may occaſionally aſſume in the world,) widely ſpread in this kingdom, have for ſome time been induſtriouſly watered by noiſy demagogues of every deſcription, from the diſappointed Senator in the tavern, to the itinerant Bawler in the pulpit; and they are now vegetating under the parent mould, waiting the ſeaſon favourable to their ſpringing up, in order to the production of the promiſed harveſt. The fruit produced by this ſeed, when ripened to perfection, we have repeatedly ſeen. It ſhould ſeem, therefore, that no argument was required to point out, to all true lovers of their country, the neceſſity of checking its growth. But this can be done by no body of men ſo effectually as by that to which the culture of the human mind in this country is conſtitutionally committed.—To the clergy, therefore, we look, in this day of licentiouſneſs, rebuke, and blaſphemy, for the reſtoration of thoſe ſound principles of Religion, order, and government, which have ever marked the character of the Church of England:—a church built upon the foundation of the Apoſtles:—a church, in its ſtate of reformed purity, equally removed from the errors of popery and the viſions of enthuſiaſm:—a church, conſequently, beſt calculated to promote the two great objects in ſociety, being at once 'the pillar and ground of the Truth,' and the beſt ſupport of the State."

We truſt that we ſhall not look in vain to our clergy for the promotion of this deſirable end; to attain which, however, much ſtill remains to be done by the heads of our church.—"But the eradication of an evil, (ſays our author) that has been long growing, muſt depend on the regular application of proper means for the purpoſe. And as the evil which is now ſpreading in the State, owes much of its growth to the licentious opinions that have long prevailed in things relating to the Church; will not you, my Lords, the heads of the church, have much to anſwer for, if, through you, theſe tares of the Devil's ſowing be ſuffered to increaſe?" Unqueſtionably they would have much, aye, very much to anſwer for; but, happily, the character of our prelates reſcues us from thoſe dreadful apprehenſions which ſuch an idea is calculated to excite.—"There have been

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biſhops, indeed," as our author truly obſerves, "with ſorrow it muſt be confeſſed, (as there was an Iſcariot even in the college of the Apoſtles) ſo little acquainted with the nature and conſtitution of the church over which they have been called to preſide, that the reader of their writings might ſometimes be in doubt whether they were members of the Church or of the Meeting-houſe. But, that none ſuch are to be found among thoſe who, by Divine Providence, are at this time ſet over us, I willingly perſuade myſelf. The ſubject of Church Unity, there is reaſon to think, is better underſtood, and on the point, I truſt, of being more regularly inſiſted on, in proportion as the evil of ſeparation has become more generally acknowledged."—That this may prove to be the caſe is "a conſummation devoutly to be wiſhed." But the ſin of ſchiſm, reſpecting which the writer of this letter entertains ſuch juſt and accurate notions, has ſpread ſo wide, ſtill continues to ſpread in various parts of the kingdom, and is ſanctioned by ſuch high authority, that, without the moſt ſpeedy and moſt deciſive interpoſition, on the part of our Prelates, and of our Parliament too, it will not be poſſible to ſtop it.

"Much will depend on the firm and conſiſtent conduct of the Biſhops; each conſidering himſelf as the center of unity to his reſpective dioceſe. For I am ſorry to remark, "*Iliacos etiam intra muros peccatur*," ſome of the clergy, whoſe office it is to pray againſt ſchiſm, are become moſt notorious ſchiſmatics; and, ſo ignorant are they of the conſtitution of the church to which they belong, and at the ſame time ſo unmindful of the canonical obligation into which they have entered, that they appear to be totally inſenſible to the heinous nature of the ſin into which they have fallen. Whilſt ſuch continues to be the conduct of ſome of our clergy, there can be no hope of bringing the laity to any proper ſenſe on this ſubject; nor will it be poſſible to perſuade them, that it is a matter of any conſequence under what ſort of miniſtry they aſſemble; whilſt thoſe, whoſe duty it is to lead them in the right way, thus accompany them in the wrong. Some, indeed, have invented a method of ſatisfying their conſciences on this head; but it is by adding error to their ſin: by ſuppoſing that where there is no departure from the faith, there can be no ſeparation from the church; and conſequently no ſchiſm. This is a fallacy which could not have been impoſed on the world in the early days of the church. Indeed, the diſcrimination of a Cyprian is not wanted for the expoſition of its weakneſs. That it ſhould receive countenance from any members of the church in the preſent day, proves only how little the ſubject of Church Communion is attended to, and how little the purpoſe, for which it was originally ſo ſtrongly inſiſted on, is yet underſtood; and we lament the circumſtance, not that it tends in the leaſt to invalidate the truth in this caſe, but becauſe it is that deception "*ſub ſpecie recti*;" which, if not timely oppoſed, will ultimately deſtroy the cauſe, which the eſpouſers of it would be thought moſt anxious to ſupport.

"The great object which the grand Deceiver of mankind has uniformly had in view from the beginning has been, to counteract, as far as in him lies, God's gracious deſign in eſtabliſhing his church on earth. But, of all the plans employed for that purpoſe, and they have been various, that of ſeparating the doctrine of the church from the conſtitution of it (according

to which many well disposed persons are led to think themselves in communion with Christ's Church, at the same time that they are in actual rebellion against the order of its Founder,) the plan which has some time been working, and which, in the strong language of Luther, may be called "*ultimus Diaboli status*," promises to prove the most successful. It should, however, be remembered, that as the church does not make the faith, so neither does the faith (properly speaking) make the church. The former is the treasure to be preserved; the latter the constitution intended to preserve it; and, as this constitution was ordained by Divine Wisdom for such an important purpose, and the Founder of this constitution has promised to be with it to the end of the world, it is not to be supposed that it was ever meant to become obsolete; much less that the object to be secured should be set in opposition to the means provided to secure it.

"From the admission of these premises, the necessary conclusion is, that when a Minister of the Church officiates in any place of public worship independent on episcopal jurisdiction, he officiates in schism. The soundness of his doctrine (allowing it to be entitled to that character) does not take away the guilt incurred by a breach of order in the separation from his Bishop. For the bond of union, by which the members of the church ought to be held together, being thus broken, and all appeal to the appointed head of authority and discipline in the church thus virtually rejected, there remains no security to the congregation for the orthodoxy of its minister. Thus a wide door is opened for the introduction of heresy, that destructive evil among Christians, against which the regular constitution of a church was designed to provide the most effectual security.

"Speaking therefore of the Clergy of the Church, I hesitate not to say, that on no account whatever is *their* separation from the Bishop to be tolerated. It is that "*malum per se*" which ought uniformly to draw after it some decided expression of ecclesiastical censure, if we would hope to preserve the church among us, as a spiritual society under its appropriate government. It is that breach of unity which gives a sanction to irregularity of every kind; and which, if suffered to prevail, must terminate in the utter dissolution of the Ecclesiastical Constitution. Surely, my Lords, an establishment is more than a church in such a state of relaxation of all discipline and authority has any right to expect; because one great object of an establishment is thereby lost: a church under such circumstances of schismatic insubordination not being in a condition to give that security for the principles, either of its ministers or members, which a protecting government has a right to require."

These are strong and indisputable truths, on which we most earnestly exhort our Prelates in particular, and our clergy in general, to meditate most seriously. If schismatics *in* the church, the very worst of all schismatics, inasmuch as they are enemies in the garb of friendship, wolves in sheeps' cloathing, are to meet encouragement instead of punishment, ruin must ensue; and, to the misery of destruction we shall have added the guilt of suicide. Schismatics of this description have encreased of late, in a prodigious degree; they are indefatigable in their efforts; and are daily opening *new channels* for circulating the poison of disobedience. It becomes, therefore, highly necessary, in order to preserve in our church any conformity with

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the primitive pattern, that any member of it, on his departing ſo far from his canonical obligation, as to officiate in a place of worſhip exempted from the juriſdiction of the Biſhops, ſhould, *ipſo facto*, be ſuſpended from all eccleſiaſtical functions, till ſuch time as a proper acknowledgement of his error, and an earneſt deſire of a return to his duty might juſtify the Biſhop in the public re-admiſſion of him to his office."—This ſalutary regulation, we are happy to learn, has been ſo far adopted by the venerable Society for Promoting Chriſtian Knowledge, that any one of its clerical members who ſhall be proved to have ſo offended, is deemed to be, *ipſo facto*, expelled from the ſociety.

"Such a rule of diſcipline, uniformly perſiſted in, would tend to preſerve conſiſtency in the clerical character, and free us from that incongruous appearance of the Miniſter of the Church and the Conventicle united in the ſame perſon. It would do more; by drawing the line diſtinctly, as it ought to be drawn, between the Church and the Conventicle, it would tend to inſtruct the lay-members of the church in the nature of the ſin of ſchiſm; and, by degrees, it may be hoped, preſerve them from the commiſſion of it, by pointing out to them the impropriety of their being aſſembled in a place of worſhip, in which their own proper Miniſter, to whoſe care they have been conſtitutionally committed, cannot officiate *without ſin*. To conform with this idea, the Liturgy of the Church of England ſhould be permitted to be uſed no where but in the Church. It was originally made for the uſe of the Church of England; and the objection of thoſe who left that church, becauſe they diſapproved it, not applying to the parties who manifeſtly approve it; theſe, if they have any regard to conſiſtency, ought certainly to come to the Church for it. Thus another great fallacy would be removed, which has drawn many ignorant perſons away from their appointed miniſters, under the notion, that where they hear the Liturgy read, there they have the ſervice of the Church of England performed; and that there, conſequently, as members of that church, they may with propriety aſſemble; not conſidering that they have not the plea, bad as it is, of the conſcientious Diſſenter, to make for their ſeparation; for they ſeparate from the church without diſſenting from it; conſequently, in carrying the Liturgy of the Church of England into the Conventicle, they carry their own condemnation along with them. But, as the ſervice of the Church of England is then only performed, when the Liturgy of that Church is read by its *appointed* Miniſter, in the *appointed* place; this ſpecious fallacy, which is artfully made uſe of, for the purpoſe of ſeducing many ill-informed and well-meaning Members of the Church into ſchiſm, cannot be too effectually guarded againſt. What is required on this occaſion is ſurely the leaſt that can be expected; namely, that thoſe who take upon themſelves the office of Miniſters of the Church ſhould be honeſt men, and that thoſe who profeſs themſelves to be Members of the Church, ſhould not be liable to be deceived into a conduct incompatible with their profeſſion. Theſe matters, it is preſumed, will not be thought unworthy the attention of our Church Governors, when it is conſidered to what wild exceſs a departure from eſtabliſhed order is liable to be carried. It might have been foreſeen that John Weſley's partial ſeparation from the Church would terminate, as it has done, in a confirmed ſchiſm. When the evil is arrived at this ſtage, the ſeaſon of prevention is paſt, and we muſt abide

by the event. It ought, therefore, at this time to be conſidered (and if it is a conſideration which challenges the attention of our governors both in Church and State) what effect may be produced on the public mind by that wild itinerant ſyſtem, which has received the ſanction of ſome of our irregular clergy, before the evil, conſequent upon it, grows too big for a remedy. Every kind of ſeparation from the Eſtabliſhed Church, by narrowing the ground on which that Church ſtands, tends to weaken the foundation on which the Government of this country is built."

Some very judicious remarks are offered on the ſubject of the *Toleration* Act, falſely ſo called; for, by the ſcandalous abuſe of it, it has been rendered an act of *Encouragement* to Sectaries of every denomination.

"An act which a liberal government granted for the relief of a certain deſcription of its ſubjects, who could not conform to the Eccleſiaſtical Conſtitution of their country, was certainly not meant to be turned againſt itſelf. Could the framers of that act have foreſeen, that, under the ſhelter of it, batteries of ignorance, enthuſiaſm, and ſedition, would be raiſed againſt the Eſtabliſhment of the Country, in the perſons of itinerant preachers; whoſe only qualification for the miniſtry, generally ſpeaking, is the production of a ſixpence for their fee of admiſſion: at the ſame time that they are unable, for the moſt part, to write their own names, or even, ſometimes, to read the oath that is adminiſtered on the occaſion; they would, it is preſumed, have taken care in the wording of ſo important an inſtrument, that, whilſt intending only to grant indulgence to conſcientious ſeparatiſts, they did not weaken the ſecurity of the Eſtabliſhment. As things are, this act is become the diſgrace of our Statute Book, and an offence to every upright magiſtrate, who unhappily feels himſelf compelled to adminiſter it. It may be called, indeed, an Act of *Licentiousness*, rather than of *Toleration*; and is, ſometimes, made uſe of more for the purpoſe of fraud and evaſion, than for the ſecurity of the object which it originally had in view; as it not only ſupplies the country with illiterate mechanics, as taylors, ſhoemakers, weavers, &c. for its religious inſtructors, but, moreover, furniſhes many with an exemption from the militia ballot, and other civil ſervices. An act thus notoriouſly proſtituted, ought not to be ſuffered to remain unmodified in any well regulated ſtate; and, even thoſe, for whoſe ſecurity it was originally made, if they have the cauſe of religion, and the welfare of their country, at heart, as it is preſumed they have, muſt wiſh to ſee the abuſe of it corrected, from the conviction, that it is by the right uſe of an advantage that the real benefit of it is to be preſerved."

To ſhew the folly of this act, conſidered merely in a political point of view, by what logicians term, the *reductio ad abſurdum*, let a caſe be ſuppoſed, that every inhabitant of a pariſh were to take the oaths (and no honeſt man can ſcruple to take them) which are requiſite to ſecure a man from moleſtation in the exerciſe of the ſelf-aſſumed office of a Diſſenting Preacher, and were actually to become ſuch; what would be the conſequence? Not only ſuch pariſh would not afford a ſingle man to the militia, to which every pariſh in the kingdom is bound by law to contribute, but there would be no perſon in it obliged to ſerve the office of churchwarden, overſeer, or conſtable!

conſtable! Surely, an act which might lead to ſuch conſequences, and which, moreover, has actually produced very great evils, ought to undergo a very ſerious and careful reviſion. The religious education of the community ought, unqueſtionably, to conſtitute an object of primary importance with every wiſe government; and if the minds of the lower and middle claſſes of the community are much longer ſuffered to be contaminated by the miſchievous declamations of ſenſeleſs or deſigning fanatics, alike unauthoriſed and unable to impart ſound inſtruction; the Government will have as much to anſwer for as the Biſhops.

As another grand means of counteracting the alarming progreſs of ſchiſm, our author ſtrenuouſly recommends the "opening places of worſhip *under the eſtabliſhment*, for the general and free accommodation of the people." This, indeed, is an act of indiſpenſible neceſſity. At preſent the poor are, in moſt of our churches, almoſt debarred of all opportunity of diſcharging their duty to God with propriety and decency. Free churches, therefore, ſhould be built, on the plan of that at Bath, which was erected under the influence, and is ſtill ſubject to the direction, of that ſound churchman and moſt zealous divine, Mr. Daubeny; and which exhibits a glorious example of the vaſt benefits reſulting from ſuch an eſtabliſhment. "Such places of worſhip," ſays the author, "in every populous town in England, provided with miniſters duly qualified to preach the ſound and wholeſome doctrines of the goſpel, uncontaminated with the heterodoxy and nonſenſe of the conventicle, would, I am perſuaded, produce a powerful effect on the public mind." The example we have cited fully juſtifies this concluſion.

We ſhall conclude our account of this valuable little tract, to the author of which, whoever he may be, the members of the eſtabliſhed church owe a debt of thanks and gratitude, by ſome judicious obſervations on Sunday ſchools, founded on a paſſage quoted from Biſhop Reynolds, ſupported by whoſe authority, the author ſays:—

"There can be little heſitation in ſpeaking moſt decidedly on the ſubject of *Sunday Schools*; on which, it is preſumed, there can *now* be but one opinion with all ſober thinking perſons. Conſidered in the light of nurſeries, for training up the young members of our excellent Church in the way they ſhould go, that when old they may not depart from it; if we duly value our eſtabliſhment, on no conſideration whatever ſhould they be permitted to be carried on in any pariſh, but under the controul, ſuperintendance, and management of the Eſtabliſhed Miniſter of it: becauſe, for the reaſons above given, he is the perſon who ought to know what Chriſtian doctrine is taught in it; more particularly at a time when much of what is taught for the goſpel among us, is the groſſeſt corruption of it. To the laity are the clergy deeply indebted, for their aſſiſtance, countenance, and ſupport; and the cauſe of religion and order have moſt important obligations to acknowledge, for the diſtinguiſhed exertions of their piety and talents on numberleſs occaſions. Still, when their zeal leads them to interfere with the actual and perſonal diſcharge of the miniſterial office, in any way, no

probable good will be a ſufficient balance againſt the poſſible evil conſequent on ſuch officious meddling; and, for this reaſon in particular, becauſe the conſtitution of this country has, in ſuch caſe, no ſecurity againſt the growing effect of it, till it becomes, perhaps, too deſperate for a remedy."

A Brief Sketch of the principal Features which diſtinguiſh the Character of his preſent Majeſty, George the Third. By T. Dutton, A. M. intended as an accompaniment to the Print publiſhed in Commemoration of the providential Preſervation of His Majeſty's Life, at Drury-lane Theatre, May 15th, 1800. 12mo. Pp. 176. Riley, Warwick-ſquare. 1802.

IN this animated ſketch Mr. Dutton has *chiefly* limited his attention to the religious and moral character of our ſovereign, which, all parties muſt acknowledge, affords ample ſcope for the utmoſt exertion of biographical ſkill. He occaſionally, however, adverts to ſome ſtriking traits in his political character; and, on every point reſpecting His Majeſty, he has, with great ingenuity and talent, continued to ſteer the middle courſe of juſtice, between the Scylla of degradation and the Charybdis of flattery.

That our author is an impartial obſerver of public events will ſufficiently appear from the manner in which he enters upon his ſubject.

"His preſent Majeſty, GEORGE THE THIRD, ſucceeded to the throne of his anceſtors, October 25, 1760. He had not long attained to the age of complete majority, being born June 4, 1738; but the exemplary prudence of his conduct, both in public and in private life, during the late reign, had procured him, notwithſtanding his extreme youth, the entire confidence of the nation. The political horizon, at the time of the young monarch's aſſuming the reigns of government, bore certainly, in the eyes of ſuperficial obſervers, a flattering and auſpicious aſpect. But, though we admit, that Great Britain, at that period, was in a ſtate of high and predominant aſcendancy, we cannot accede to the poſition of a co-temporary writer, of diſtinguiſhed celebrity, that '* no ſovereign ever ſucceeded to the crown, under circumſtances of greater and more ſignal advantage.' True it is, that the country boaſted an accumulation of dominion and of wealth—that her reſources were adequate to the proſecution of a long and complicated war—that her flag rode triumphant in every clime, and enforced, as it does now, and, we truſt, ever will do, her claim to the undiſputed ſovereignty of ocean. True it is, that her trade was great, free, and unſhackled—that commerce, arts, and manufactures, flouriſhed in an eminent, and almoſt, unprecedented degree—that her potency was univerſally acknowledged, felt and dreaded—and that her national character ſtood high in the eſtimation, not only of all Europe, but of every part of the civilized globe. But to the wary eye of penetration, ſymptoms preſented themſelves, which ſtrongly counterbalanced theſe apparent advan-

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"* See BELSHAM's *Memoirs of the Reign of George the Third.*"

tages;

tages; and, like the firſt gatherings of a hurricane, involved the diſtant perſpective in portentous gloom and awful prognoſtic.

"A new race of philoſophers had ſprung up, who broached doctrines, which militated, point-blank, with the eſtabliſhed opinions of mankind, and reverſed the whole ſyſtem of rule and conduct, by which ſociety had for ages been kept in a ſtate of wholeſome diſcipline and ſubordination. Under the pretence of enlightening the underſtanding, and freeing the mind from the dominion of prejudice and error, both in religious and ſecular concerns, they inculcated tenets, which ſupplanted all authority, and laid proſtrate thoſe neceſſary diſtinctions, which for centuries had ſerved as the land-marks of legitimate government. Regulations, which had ſtood the teſt of long experience, they ſought to abrogate, to make room for viſionary ſchemes and projects, chimerical and vain. Without waiting to aſſure themſelves of the practicability of new ſyſtems, they laboured to overthrow the old, reckleſs of the conſequences, and heedleſs, whether, after pulling down an ancient edifice, which they aſſerted to be ruinous and untenantable, they had the means of providing the deluded, houſeleſs occupier with another and a better habitation. Mankind were to revert to firſt principles, and rights were to be claimed and inſiſted upon, incompatible with civilization, with mutual benefit, and public ſecurity. In the ſcale of ſocial gradation, all, by a novel and abſurd paradox, were to ſtand upon a level. The advantages reſulting to each individual from the ſocial compact, were to be retained; at the ſame time that the neceſſary ſacrifices, made by each individual to the whole, were to be withheld and reclaimed. In fine, a kind of intellectual and moral chaos was to take place, in which jarring and diſcordant principles, as heterogeneous and repugnant as the warring elements that ſtrove for maſtery at Nature's birth, were, by the magic aid of the New Philoſophy, to forego their ancient antipathies, to mingle together in ſweet concord, and cement a laſting union.

"We admit, indeed, that theſe abſurd and dangerous doctrines had not, at that period, taken ſuch deep and general root, as they, in later times, unhappily have done. But the ſeeds of anarchy and miſchief were extenſively ſown; their character was no longer problematical; it was eaſy to foreſee what would be the nature of the fruit. The revolutionary poiſon was already communicated to the body politic; though the effects of the contagion did not, as yet, ſo glaringly diſplay themſelves, as they have ſubſequently done. As yet, the diſciples of the new ſchool had not ventured to make experiment of the practicability of their innovating code, by overt acts. They lay ſtill, in ambuſh and on the watch, for a more convenient ſeaſon; but it required no gift of prophecy, no ſpirit of divination, to predict the reſult of their machinations; to anticipate what time and opportunity would produce. The mine was already dug; the train already laid: all that ſeemed wanting, was the application of the match, to work a general exploſion.

"Such, then, were the political circumſtances—ſuch the complexion of the times, under which his preſent Majeſty aſcended the throne. The danger which menaced the empire, was of a nature novel and unprecedented. It was not on an appeal to arms—not on the proweſs of our troops, or the thunder of our fleets, that we had to reſt our hopes of ſecurity—It was a *moral* enemy we had to encounter, and *moral* means alone were capable of being employed in the conteſt. It was neceſſary to reſiſt the progreſs of innovation, by a firm and ſteady adherence to eſtabliſhed

principles; to oppoſe virtuous example to vicious conduct; and to ſtrengthen, by every poſſible tie, thoſe barriers, thoſe mounds and ramparts, which religion, and the ſenſe of moral duty have erected, to check the inundations of depravity, to ſtem the torrent of iniquity, and to protect us from plunging into that hopeleſs abyſs of complicated miſery and vice, which eventually terminates in atheiſm, and utter apoſtacy from GOD!

"Of this momentous truth, young as he was, the new monarch appears to have been perfectly ſenſible. He ſaw infidelity, with giant-ſtrides, extending his dominion over the minds of men. He ſaw—what is, indeed, the natural and infallible conſequence of irreligion—he ſaw vice triumphant—ſaw profligacy ſtalking, with creſt erect, and unbluſhing forehead, in the open face of day, ſanctioned by the example of the Great, and rendered faſhionable by high authority. He ſaw the moſt ſacred ties, the moſt ſolemn moral obligations violated with impunity; trampled on without ſhame, without remorſe; nay, more, he ſaw their obſervance made the theme of ridicule and proſtituted wit. He ſaw inſtitutions, which divine and human laws alike recognize and recommend, treated with diſreſpect, inſulted, and prophaned. He ſaw the nuptial bands rent by ſacrilegious hands, and torn aſunder: ſaw the practices, as well as the opinions of mankind, completely revolutionized, and a ſpirit of general indifference, as to moral character, and moral worth, obtain throughout the different claſſes of the community. His good ſenſe, aided by reflection, and the wholeſome leſſons he had drawn from the recorded experience of former times, had taught him this important maxim, that political happineſs is dependent on moral good; that ſtates, as well as individuals, have their hours of viſitation; and that a contumacious perſeverance in evil, entails, alike on both, inevitable ruin and deſtruction, as the juſt puniſhment of hardened and incorrigible delinquency.

"Conſcious of the danger, which menaced the realm from the baneful and rapid progreſs of ſcepticiſm, immorality and prophaneneſs, and well aware that example operates with far greater efficacy than precept, he felt it his duty, as the head of the ſtate, as the auguſt individual, to whom all eyes would be directed, and from whoſe motions the dependent orders of ſociety would naturally take their bias—he felt it his duty, as Sovereign, to exhibit, in his own perſon, an illuſtrious example of virtue, which might operate as an antidote to the prevalence of evil, and reclaim the deluded from the path of error. Among the moſt marked and prominent ſymptoms of the increaſing degeneracy of the times, might juſtly be ranked the neglect of religious duties. From neglect, men paſs by natural and eaſy tranſition—for the road to ill is ſlippery, and of ſwift deſcent—"*omne nefas in proclive*"—to indifference—from indifference to contempt—and from contempt to inſult and violation of the Divine ordinances; till, at laſt, they wage open war with heaven!—dare the Omnipotent himſelf to arms!—queſtion his being!—libel his attributes!—and, in the frantic zeal of revolutionary madneſs and impiety, would hurl the Great JEHOVAH from his throne!"

Theſe obſervations are alike forcible and juſt; and they exhibit, in a very favourable point of view, the author's correct ſenſe of religious and moral duty, and his accurate eſtimate of their importance to ſociety, as well as to individuals. He purſues his ſketch of our Sovereign's

vereign's *religious* character in the ſame animated ſtrain, and concludes it with the following true and pertinent remarks.

" Ere we diſmiſs this topic, we muſt obſerve, as it forms almoſt a ſingular feature in the Royal character, that the King of England has not, aſter the example of other crowned heads, ſuffered himſelf to be deluded, by the vain deſire of paſſing for a philoſopher, into a ſanction of thoſe ſpecious doctrines and pretended improvements in politics and ethics, which the diſciples of the New Light ſo induſtriouſly preach up, and on which they ſo highly plume themſelves. Still leſs has he been betrayed into a correſpondence with the leaders and founders of that order, though almoſt every other Potentate in Europe, at that time, was carried away by the ſtream. The ſolid erudition of a JOHNSON—the eloquent piety of a BLAIR—have been honoured with a degree of royal notice, and remuneration, which perverted wit and proſtituted talents, however eminent in themſelves, have in vain laboured to obtain.

" Let it not be imagined, that theſe are conſiderations of trifling and ſecondary import. Far from it. It is, we feel no heſitation to affirm, principally owing to this dignified prudence, on the part of the Sovereign—to his juſt diſcrimination between *ſemblance* and *ſubſtance*; between *theoretical* and *practical* improvement—that this country, amidſt all the difficulties againſt which it has been called upon to ſtruggle—difficulties brought on, and engendered, in a great meaſure, by a reverſe line of conduct, on the part of other Princes—amidſt the general wreck of principle and virtuous ſentiment, which convulſes the moral world, preſents a proud exception to the deſtiny which has befallen almoſt every other ſtate in Europe. That it has not wholly eſcaped the ſcourge, which for ſo long a ſeries of years deſolated the continent, is aſcribable to a train of imperious circumſtances—to the magnitude of the trial—to the extenſiveneſs of the miſchief. That it has ſtood the ſhock unmoved—that it has weathered the revolutionary ſtorm; and, like gold tried in the furnace, has paſſed the fiery ordeal, undamaged, unimpaired, is to be attributed to the pious ſolicitude, the judicious care, with which her conſtitution has been protected by its legitimate Guardian, Champion and Defender."

That Mr. D.'s notions reſpecting the *moral* character of his own Sovereign, and of the moral duties of every ſovereign, are equally correct, will ſufficiently appear from the following paſſage, the concluding part of which cannot be too frequently peruſed, nor too deeply conſidered, by all who are placed by Providence in that ſphere of life, which affords a certain, or even probable, expectation of obtaining poſſeſſion of the ſupreme power of a ſtate.

" Foremoſt on the liſt of moral abuſes, which had acquired ſanction and prevalence from the example of the Great, might juſtly be ranked the groſs violation of conjugal faith, and the utter contempt of the vow pledged at the Hymeneal altar. The evils reſulting from this pregnant ſource of calamity are, not leſs in a civil and political than moral point of view, of the moſt ſerious and momentous conſequence. The ties of conſanguinity—the ſweet endearments of kindred—the ſoft affections, which humanize the heart; bind man to man; expand the ſoul from *ſolitary* to *ſocial* feeling, and beget a ſpirit of general philanthropy and good will—all theſe have their origin in the family compact—all theſe emanate, by fine gradations,

tions, from the reciprocity of ſexual love. In proportion as promiſcuous intercourſe obtains—in proportion as individual concentration gives place to indiſcriminate eccentricity—preciſely in the ſame proportion are all theſe bland and delicate ſenſations, as well in their primary movements, as in their effective operations, weakened and deſtroyed. By diverging into a plurality of channels, the tide of paſſion loſes its force; the impreſſion made upon the heart grows ſlighter and ſlighter, and is eaſily effaced; nor can parental affection be ſuppoſed to glow with equal ardour for a dubious offſpring. Hence naturally reſults a ſpirit of mutual indifference—hence neglected education—hence the morals of the riſing generation are diſregarded—hence a large proportion of the community, for want of having virtuous principles inſtilled into their tender minds, and virtuous example placed before their eyes, converted, not merely into uſeleſs, but into pernicious and offending members of ſociety.

"To remedy theſe growing evils, the marriage inſtitution has wiſely been ordained, and the force of a religious vow ſuperadded to the tie of civil obligation—

> 'Hail, wedded love! myſterious law, true ſource
> Of human offſpring; ſole propriety
> In Paradiſe! of all things common elſe.
> By thee adult'rous love was driven from men
> Among the beſtial herds to range: by thee
> Founded in reaſon, loyal, juſt, and pure,
> Relations dear, and all the charities
> Of Father, Son, and brother, firſt were known.
> Perpetual fountain of domeſtic ſweets!
> Here Love his golden ſhafts employs—here lights
> His conſtant lamp, and waves his purple wings!"

"Nor is the nuptial ordinance leſs ſalutary in a political than moral point of view; leſs calculated to promote political than moral good. The ſtrength and glory of a ſtate depend avowedly on its population: that population, unleſs we admit of promiſcuous intercourſe, depends entirely on the ſanction and encouragement given to matrimony. Government, in its very principle, deduces its primary origin from family rule. Like the widening circles, which diverging from one common centre, encompaſs the ſurface of an agitated expanſe of water, *individual* expands into *aggregate* affinity; and ſtates and nations are but families upon a larger ſcale.

"It behoves the Sovereign, therefore, as the Public Head and Father, to ſet himſelf the example in every practice, which conduces to the welfare, the ſupport, and ſafety of the empire. Celibacy being moſt decidedly inimical to the immediate intereſts of the ſtate, warring directly againſt its primary ſource of political ſtrength, and endangering its very exiſtence, public duty requires that the Sovereign ſhould, by his own precedent, diſcourage and diſcountenance the prevalence of a cuſtom ſo inveterately fraught with miſchief, detriment, and harm. In this point of view, the State has a legitimate call upon its Governor, to contract the nuptial vow, and ſubſcribe to the family compact.

"But the imperial obligation does not reſt here. The State has a ſtill further claim upon the Sovereign—a claim equally ſtrong and ſacred with the antecedent requiſition. The marriage vow contracted, its faithful and inviolate obſervance becomes an act of indiſpenſible duty. Pre-eminence in virtue, as in rank, ought equally to conſtitute the characteriſtic of

MAJESTY.

MAJESTY. Subjects ſhould never have it in their power to plead the example of their Sovereign, in extenuation of their own miſconduct and tranſgreſſion. Never ſhould the breach of duty and of faith, in a point ſo eſſentially neceſſary to the maintenance and advancement of national proſperity, as connubial conſtancy and truth, be ſuffered to receive ſanction from the higheſt authority—countenance from the Firſt Magiſtrate."

Of the memorable event which gave riſe to this ſketch, our readers muſt retain a perfect recollection. The horror with which it inſpired every loyal mind, the general indignation evinced by every claſs of His Majeſty's ſubjects, clearly atteſted the excellence of the Royal character, and the eſtimation in which that character was holden by Britons. Mr. D. has related, with great accuracy, every circumſtance which marked that horrid tranſaction; and, juſtly jealous of the character of his countrymen, anxiouſly traces the daring attempt to its true ſource—*inſanity:* "to the honour of the loyalty of the country, not a ſingle individual, acting under the controul of reaſon, could be found in the whole population of the Britiſh empire, ſo loſt to the ſenſe of duty and allegiance, as to meditate the deſtruction of his King."

The allegorical Print, of which this publication is intended as an accompaniment, is exquiſitely engraved, by Bartolozzi, from a maſterly picture by Corbould. The portrait of His Majeſty, which it contains, is taken from a picture in enamel, by Collins, and is deemed, by the Royal Family, who are certainly the moſt competent judges, the beſt likeneſs which has been yet taken of our beloved Sovereign.

Dialogue between a Miniſter and his Pariſhioner, &c.

(Continued from P. 66.*)*

THE remarks in our laſt Review, though extended to very conſiderable length, were confined entirely to the former of theſe dialogues; and when we had concluded it, we thought that our admiration had reached its ultimatum, for we were ſo ſatisfied with the ability diſplayed in that, that we expected nothing beyond it. Our author, however, has riſen with his ſubject; and as the plea of edification, brought to juſtify diſobedience to the law which binds every one to his appointed Miniſter, is a much more ſturdy adverſary than the pretence that a Chriſtian's liberty is not, by the goſpel, in that reſpect reſtricted; ſo the powers of his mind ſeem to enlarge in proportion to the encreaſed difficulty of the conteſt in which he is engaged.

"He grows with its growth; he ſtrengthens with its ſtrength;" and as, in his firſt dialogue, the ſubject of our former criticiſm, he "ſlays the lion and the bear"—the leaſt formidable of all the hoſtile inſinuations thrown out againſt the Church; ſo in his ſecond, which

we

we are now about to examine, he no leſs compleatly prevails over the great Goliah of this Philiſtine army.

We have long wiſhed to ſee this plea of edification thoroughly inveſtigated; for we ſcruple not to affirm, that it is the moſt ſeducing device which the malicious ingenuity of Satan ever invented. By this inticing word, that numerous claſs of Chriſtians, "who have a zeal for God, but not according to knowledge," are for the moſt part infatuated. It is the temptation which moſt eaſily beſets them; they yield to it, like the deluded Iſraelites, in the ſimplicity of their hearts; and feeling their ſenſual affections inflamed thereby, miſtake theſe feelings for the inſpirations of the ſpirit, and conſtrue them into an infallible token of their election. Hence of neceſſity is produced a contempt of all outward ſigns; inaſmuch as their uſe is ſuperſeded by a direct communication from Heaven. Hence the Church is converted from a viſible into an inviſible body, of which thoſe only are members who have felt this atteſtation of the ſpirit. They appropriate to themſelves therefore all thoſe high titles and prerogatives given in ſcriptures to the Church, and conſider the reſt of its members, though profeſſing the ſame faith with themſelves, as "heathens and publicans, ſtrangers from the covenant of promiſe, having no hope, and without God in the world." Thus is our ancient and venerable mother bereaved of her children or rather deſpoiled of their affections, and now in her utmoſt need when an hoſt of adverſaries are riſen up againſt her, "there are few to guide her among all the ſons ſhe hath brought forth; neither are there many to take her by the hand among all the ſons ſhe hath brought up." They, alas! out of a miſtaken tenderneſs for her welfare, do but multiply her ſorrows; and it is much to be apprehended that the period is not very remote, when brought by the fervency of their affection to the point of death, they will diſcover, though too late to avert the miſchief, that, aſſimilated to her Redeemer even in the treatment he experienced, "the zeal of her own houſe hath even eaten her."

Having made theſe reflections, calculated, we conceive, to impreſs ſtrongly upon our readers the importance of the ſubject diſcuſſed in this ſecond dialogue, we now proceed to the examination of its contents, and our firſt remark muſt be upon the ſignificancy of the title. It is concerning *Chriſtian* edification, a diſtinction that is well deſerving of notice: for there is a *diabolical* edification ſpoken of by St. Paul (1 Cor. viii. 10.) with which he tells us, "weak brethren are exceedingly apt to be edified." We read it in our tranſlation "emboldened;" but it is "οικοδομηθησεται" in the original. We are not, however, diſſatisfied with the preſent verſion, which, though it preſerves not the technical expreſſion, gives us, in its ſtead, what is of more conſequence, the characteriſtic effect which diſtinguiſhes this kind of edification from "its wholeſome brother," and enables us to account for the conduct of many who boaſt ſo much of being edified. *Chriſtian* edification produces, we are taught, meekneſs, lowlineſs of mind, and godly fear, qualities which we ſhall in vain look for in the *edified*

of

of this generation; for ſo, by way of emphaſis, we ſhall call them: but there is another kind of edification we learn from this paſſage of St. Paul, which, as our tranſlators have moſt happily interpreted it "emboldens," and it muſt be acknowledged that, if this be edifying, the perſons we are now ſpeaking of, are towers of piety, built up as high as Babel was deſigned to be raiſed by its mighty edifiers. For they are ſo "emboldened," that they loſe all fear the moment this infatuating ſpirit is breathed into them, their heads are up to Heaven in a moment, they are not afraid to ſpeak evil of dignities; they are not afraid to "revile the Gods, nor to curſe the rulers of God's people;" nay, they are not afraid of the pit opened for Corah and his company, but purſuing preciſely the ſame courſe that led in their caſe to ſo ruinous a termination, run as "furiouſly down" into it as the inſpired herd made mention of in the goſpel, ran down the ſteep place into the ſea and were drowned.

But it is *Chriſtian* edification of which our author profeſſes to treat—a goſpel benefit for which this *diabolical* reſemblance is too frequently miſtaken: his well-choſen motto, however, (2 Cor. x. 8.) in addition to the laſt-mentioned ſign, very ſtrongly marks the line of diſtinction between them, inſtructing us that "edification of the godly ſort" can only be produced by one inveſted with "*authority*" for that purpoſe; whereas thoſe who have the credit of edifying moſt in the preſent day, act in contempt of all authority whatever; ſo that as well by their officiouſneſs running where they are not ſent, as by the "untempered mortar" which they uſe, and the Babels which they erect, they prove themſelves to be the *diabolical* counterfeits, and not the genuine maſter builders appointed to build up the faithful into *one* Holy Temple in the Lord.

But we muſt not dwell longer upon the title page but turn to the dialogue itſelf, the introduction to which is exceedingly well contrived, as it very naturally leads our author to expoſe both the obſtinacy and the ignorance of thoſe who reſort to this plea of better edification, as an exception to the law which requires them to attend upon their appointed miniſter. To uſe Solomon's expreſſion, "they are wiſer in their own conceit than ſeven men who can render a reaſon;" and thus, as our author charges it upon them, "ſtick to this ſentence under which they have taken ſhelter, in ſpite of any arguments that can be brought to ſhew them their error, without producing any reaſon but their bare word, and that Mr. B. their favorite preacher, "tells them ſo;" and yet enquire of them what they mean by edification, and their anſwer will be found generally to be almoſt verbatim, that which is put into the mouth of their repreſentative in the dialogue. "Edification! Let me ſee—edification, why edification is as when a man is, as they ſay, edified." All the magic which infatuates theſe poor deluded people is in the *ſound* not the *ſenſe* of the term; "the poor word, as our author happily remarks, is obliged to mean juſt what the ſpeaker's fancy moſt doats upon:"—"commonly ſpeaking (ſays Dr. Moſs, in his admirable diſcourſes upon this

this ſubject) whatever it is that tickles their ears and teaches their imagination, that excites their admiration or any other *tranſient* paſſion; in ſhort, whatever happens to pleaſe them, they know not why, nor how, that they take for edifying diſcourſe, and the preſent impreſſion that accompanies it in the hearing, that they ſuppoſe to be their real edification. To inveſtigate accurately the term would at once break the charm, reſtore the "bewitched" zealots to ſoberneſs of mind, and diſſolve theſe diſorderly aſſemblies. No wonder, therefore, that its true meaning is kept carefully wrapt up in myſterious obſcurity, and that "noiſe and tone, and looks, and geſtures, and figures and myſteries, and privileges, and evidences, and all manner of affected phraſes and ſpiritual delicacies," are ſubſtituted in its ſtead; and no wonder alſo that thoſe who make ſo much uſe of the expreſſion "*know neither what they ſay nor whereof they affirm.*" Our author expoſes this ignorance in the only way in which it can be expoſed, by turning it into ridicule, for though its conſequences are moſt awful, it is too abſurd in itſelf to admit of a ſerious reproof—a fool muſt be anſwered according to his folly. He ſeaſons his raillery, however, with this moſt weighty queſtion which we earneſtly recommend to the attention of all whom it may concern. "Do not you think it looks very wicked, when a man turns his back upon Chriſt's Miniſter and his Chriſtian brethren in his pariſh church, upon a plea of conſcience and better edification, when it turns out to be for he don't know what? For he does not know what he means by edification!" This probably is not the caſe with thoſe amongſt them who may chance to be our readers, though even their notions about it, we apprehend, are very confuſed; but we ſcruple not to affirm, that it is univerſally ſo with the illiterate part, which is by much the majority in theſe congregations, and, if it is wicked in them, what muſt be the wickedneſs of thoſe who lead them into this ſin? who diſmember the Church of Chriſt, which is his body, perſuading thoſe whom they caſt off that they are all the while fitly framing it together, raiſing it up to the fulneſs of its ſtature, and making them living members of it, whereas before they had only a name that they lived, but were dead. The queſtion therefore though addreſſed to the ignorant, concerns as much the better informed, who give their countenance to the deceit, and moſt eſpecially the teachers who practice it; and for their benefit it is that we have extracted this paſſage.

But though they know not what edification means they are plentifully provided with pretences to defend their practice, in going after ſtrange teachers to ſeek it, and the firſt that our author encounters is that diſorganizing principle called private judgment—a right always *moſt* ſtoutly maintained by thoſe who are *leaſt* capable of forming any judgment whatever; who therefore ſo obſtinately ſtickle for it, that by exerciſing this privilege, they may authenticate either their own nonſenſe or the conceits of him who hath beguiled them, and thus make the goſpel, as the Jews made the law, of none effect by their traditions. But *judgment*, if we come to analize the term, is a concluſion

cluſion formed upon deliberation, and, as few are poſſeſſed of the qualifications neceſſary to deliberate, *a right judgment* on all things is what few are in a capacity to attain to. It is therefore that St. James admoniſhes us that we "be not many maſters, knowing that we ſhall receive the greater condemnation:" for a lie does not change its nature in conſequence of our believing it, and it is on our coming to the knowledge of the truth that our eternal life depends. And even ſuppoſing a man capable of judging; ſtill, if Solomon be deſerving of credit, *private judgment* is a privilege which it is not very prudent to exerciſe, for he hath warned us that there is a way which ſeemeth right to a man, but the end thereof is the way of death; whereas in the multitude of counſellors he aſſures us there is ſafety. But theſe are conſiderations which eſcape the notice of the advocates for Chriſtian liberty, for whoſe benefit we earneſtly wiſh that Edwards's Gangræna were not ſo ſcarce a book as it is now become. That is a compleat hiſtory of private judgment, at a time when it was under no reſtraint, and its author moreover was a Preſbyterian, whoſe party being at that time uppermoſt, he collected together this diſguſting catalogue of blaſphemies, to point out the neceſſity of ſuppreſſing every other ſect but his own, for whatever the Preſbyterians are now, in 1646 they were no friends to toleration.

To eſtabliſh this right of private judgment, our author puts into the mouth of his diſorderly pariſhioner, that paſſage of St. Paul which is continually urged by its patrons in ſupport of it; and we wonder not that it has deceived many, for at firſt light it has a very plauſible appearance.

"I ſuppoſe (ſays he) a man is the beſt judge for himſelf of his own edification, for St. Paul ſays, 'what man knoweth the things of a man ſave the ſpirit of a man which is in him.' To which his Miniſter very ſatisfactorily replies, "granted, John, if edification concerned only the *ſpirit* of a man; but edification concerns a man's actions as well as ſpirit; nay, the ſtate of his ſoul is as well known by his actions as a tree by its fruit, and the fruit of a tree may be known by any man who takes the trouble to examine it." He might, however, have added, that edification is one of *the things of God* and not of *man*, and therefore that the paſſage was perfectly irrelevant to the caſe in queſtion, for the ſpiritual edifice raiſed up within us is the "tabernacle that *God* buildeth and not *man*;" and though the miniſtry are labourers together with God in the carrying on of this work, yet ſtill it is true that except the Lord build the houſe their labour is but loſt that build it. And that houſe our Saviour hath taught us (Mark iv. 27.) "like the corn ſpringeth and groweth up, *a man* knoweth not how." God's works in grace, and his works in nature are counterparts of each other; we are none of us ſenſible of the encreaſe of our bodies, and the encreaſe of our ſpiritual man is equally imperceptible. It is by the trial of our ſtrength that both are alike made manifeſt; the former by our being able to endure more labour and fatigue, the latter by our being able to withſtand

more

more powerful temptations, and to bring all our actions more exactly to the obedience of Christ.

This analogy between natural and spiritual generation is so strikingly delineated by our author, that, though the passage is a long one, we cannot forbear extracting it; and, as far as our reading extends, it is perfectly original, and puts the question at issue in so familiar a point of view, that the most illiterate cannot in future wilfully mistake it. John is still harping upon the old string that he has his teacher to seek. To expose the absurdity of which notion the Minister asks him—

"Did you ever hear of people seeking their father and mother? Is it not God Almighty that chooses your parents for you, sends you into the world just at what time he pleases, and causes you to be born of what parents he pleases?"

"*John.* Aye. Surely."

"*Min.* Just so does he in his Church; and therefore in the words of St. Paul, I tell you, 'though you may have ten thousand *instructors* in Christ, yet have ye not many *fathers*; for in Christ Jesus *I* have begotten you through the gospel; (1 Cor. iv. 15.) Wherefore I beseech you be a follower of me.' Now from these words of the apostle, you see, you may get *instruction* where you please, provided you pay that proper respect to your *father* in Christ, whom God hath chosen to give you; (John xv. 16.) and if you *do* pay him a *proper* respect, you will listen to *his* instructions before all other, and dutifully yield him your Christian obedience; for, consider, John, who is so *likely* to give you good instruction, as that father either of the flesh or in Christ, whom your Creator hath given you? and would you consider Christian Ministers (as the Bible teaches you to consider them) as fathers, and attend to the apostle, who observes that you cannot have many fathers, (that is, you can have but one) and then enquiring who it is that God hath given you, were to honour him in all respects as a spiritual father, hearing his instructions and obeying his authority, we should not often have to deal with ignorance and vanity, prating about edification; and do not think that all this is a loose and vague way of representing things. Christ's authority in his household has descended from him and the Apostles, from Bishop to Bishop, as an estate descends from father to son, or as the laws of any Company or Society descend to their successors; and the holy scriptures are full of expressions which shew that God intended that the Christian priesthood should have authority in their respective congregations, as parents have among children. The whole Christian scheme is considered as a new life; mind that expression—a new life. When a man is first made partaker of the gospel covenant, he is said to be *begotten* of God, that is, of that Minister to whom he hath given it in charge to bring him into the covenant of Christ. Thus St. Paul speaks of those whom he had converted to the faith, such a one for instance as Onesimus. So we read of the *new birth* or regeneration, as it is called, that is, being *born again* by water and the spirit in baptism. St. Paul speaks of some of his converts as *babes* in Christ, observing that, 'to such he found it necessary not to impart strong meat, but to feed them with milk; (1 Cor. iii. 1.) but that strong meat belonged only to them that are of full age, even those, who by reason of use have their senses exercised

ciſed to diſcern both good and evil." (Heb. v. 14.) Chriſt alſo ſpeaks of *lambs* as well as *ſheep* in his flock. When therefore we ſpeak of the Biſhop as our *Father in God*, or of the Clergy in general as *Spiritual Fathers*, we ought to remember that our words have no meaning, unleſs we give them a father's authority, and reverence them accordingly; and as I ſaid before, if fathers are obliged to miniſter wholeſome food and due inſtruction, it follows that children are bound to receive both at their hands." (p. vii. 9.)

(To be concluded in our next.)

MISCELLANEOUS.

Impoſture Expoſed, in a few brief Remarks on the Irreligiouſneſs, Profaneneſs, Indelicacy, Virulence, and Vulgarity of certain Perſons, who ſtyle themſelves Anti-Jacobin Reviewers. By Joſiah Hard, Eſq. 8vo. Pp. 22. 6d. Cambridge printed; ſold by Hurſt, London.

WHEN we firſt ſaw the advertiſement of this pamphlet, we inclined to think that ſome waggiſh friend was diſpoſed to compliment us in a vein of irony, and had choſen his title-page, as a trap to enſnare Jacobins, Sectaries, and Schiſmatics *in*, as well as *out* of, the Church. On peruſing it, however, we ſoon diſcovered our miſtake, and found, that *Joſiah Hard*, Eſq. of Cambridge, really meant to be underſtood literally. To *defend* ourſelves againſt ſuch charges as theſe would be the groſſeſt inſult that could be offered to our readers, for, if they were true, thoſe readers would unqueſtionably deſerve all the abuſe which Joſiah Hard, with a degree of impudence peculiar to himſelf, ſo copiouſly laviſhes on them. To them, therefore, we chearfully ſubmit our cauſe, and ſhall as chearfully abide by their deciſion; contenting ourſelves with a very few brief remarks upon one or two paſſages of a tract, which is as groſs a libel as ever was penned, and for which undoubtedly an action would lie againſt the author, printer, and publiſhers; we do not mean, for the abuſe which it contains, but for the daring, and malevolent falſehoods with which it abounds, and which have been fabricated for the ſole purpoſe of injuring the *property* of our work.

In a note to p. 19 of this notable production, Mr. Joſiah Hard, as an inſtance of "the diſdain" with which we "treat the laws of veracity," obſerves, that in our review of "certain documents," by which he means, the *Statement of Facts* relating to the Blagdon Controverſy (which, from a motive too obvious to elude detection, he moſt cautiouſly forbears to mention) we ſtated the number of atteſting ſignatures to be *ſix* inſtead of *nine*. We plead guilty to the error which, of courſe, all perſons intereſted in that Controverſy, muſt immediately have perceived, which neither was intended to miſlead, nor could poſſibly miſlead, any one; and moſt certainly we ſhould have commented on the fact in the very ſame words had we written *nine* inſtead of *ſix*. The miſtake did not, and could not, affect the argument, in the ſmalleſt degree. We had no intereſt therefore, in the commiſſion of ſuch an error; but if Mr. Hard, or any other man, ſhould dare to tell the writer of that article perſonally that he had been guilty of a wilful falſe-

hood, he would be oppoſed with a very different weapon from a pen. But in his critical capacity, he alike deſpiſes the charge, the inference drawn from it, and the malevolent blockhead who drew it. From this error, Mr. J. Hard ſagaciouſly and charitably infers, that no one aſſertion we can make is deſerving of credit! Now let us try this Gentleman by his own ſtandard. In p. 17, he boldly aſſerts that, "every writer, of any reſpectability, has for ſome time diſcontinued his aſſiſtance," to the Anti-Jacobin Review. So much is this aſſertion at variance with the fact, that *not one* writer of any reſpectability has diſcontinued his aſſiſtance, from the firſt eſtabliſhment of the work, to the preſent moment; on the contrary, ſome writers of the firſt reſpectability who never wrote a line for it till within the laſt year, now contribute their aſſiſtance to its ſupport; and our correſpondents are more numerous than ever. Indeed offers of aſſiſtance daily increaſe. To the author of this declaration, then, we ſhall only ſay, *mentiris impudentiſſime*; though, agreeably to his own maxim, having made one falſe aſſertion, he ſhould be deemed wholly unworthy of credit, on every other point.

The Public are no doubt indebted for this tract, as well as for a periodical publication which has lately appeared, to the *Blagdon Controverſy*, and to the part which we have taken in it. *Therefore* it is, that Mr. Hard recommends Mr. *Overton's True Churchman*, a Calviniſtic production, which we ſhall take an early opportunity to review, as "one of the moſt important and beſt executed works that have appeared during the laſt hundred years;" and *therefore* it is, alſo, that he repreſents our ſteady ſupport of the doctrine and *diſcipline* of the Eſtabliſhed Church, and our cenſure of ſchiſmatics and ſeparatiſts, as an attempt, "to ſoothe her members into a reliance on that barren formality, which is the bane of all piety, and the nurſe of almoſt every crime!!!"—The cloven foot appears in ſpite of every effort to conceal it. Undeterred, however, by ſuch obſervations as theſe, we ſhall ſtill perſevere in our courſe; and, in our next number, we ſhall review the remaining tracts on the Blagdon Controverſy, when we ſhall unfold ſome of the more ſecret manœuvres of the *falſe friends* to the Church, which, hitherto, from conciliatory motives, we have withholden from the Public.

Before we conclude, we ſhall juſt inform Mr. Hard, who accuſes us of vilifying and inſulting BISHOPS, that we have, on more occaſions than one, received the thanks of the very Prelate to whom he particularly refers; and, if he doubt the fact, we invite him to apply to his Lordſhip for a confirmation of it. Another Biſhop, too, one of the ſoundeſt members, and one of the greateſt ornaments, of the Epiſcopal Bench, who is *almoſt* as good a judge of criticiſm, it is preſumed, as *Joſiah Hard, Eſquire*, has condeſcended, in an "Advertiſement" ſubjoined to a recent publication, to repreſent the ANTI-JACOBIN REVIEW, as "A PERIODICAL PUBLICATION, FOR THE SOUNDNESS OF ITS PRINCIPLES, AND THE ABILITY WITH WHICH IT IS CONDUCTED, OF THE HIGHEST MERIT."* We ſhall now conſign Mr. Hard to the correction of one of our readers, from whom we have juſt received the following Letter:

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* See "Hoſea. By Samuel Lord Biſhop of Rocheſter," p. 225.

To

To the Editor of the Anti-Jacobin Review and Magazine.

SIR, *Feb.* 15, 1802.

"THE most tragical tragedy that ever was tragedized by any company of tragedians" did both *Jacobins* and *Anti-Jacobins* expect to read in the Sixpenny Pamphlet of J. H. Esq.: but, however their expectations might in some measure be disappointed, his *abilities* to execute, what he professed the *courage* to attempt, are fully proved; his *prowess* and his *power* are clearly evinced; and one most important point is undoubtedly demonstrated, namely, that the Editor of the *Anti*-Jacobin Review is himself a rank, a very rank *Jacobin*; this was, indeed, somewhat more than I expected.

From the strong terms used in Mr. H.'s advertisement, I felt not a little perplexed; having ordered the pamphlet from my bookseller, to prepare myself for the perusal of its contents, I took down your volumes from my shelf, saying to myself, surely I must have been a most careless and inattentive reader; or, matter that merited such terms of reprobation, could not have escaped my notice! It is true, I have occasionally met with a *sentiment* or *expression* that I could have wished had not been in the work; but, when I considered that works of this kind are not, cannot be, the labour and production of one person; law, physic, divinity, history, politics, &c. &c. necessarily engaging a variety of Reviewers; an editor of the whole deserves not a criminal charge for every word or opinion that may escape from the pens of every man engaged: thus *charitably* had I reasoned, whenever I met with any thing I could not entirely approve; but in this advertized pamphlet, here are charges of such a nature, and on so many most important points, that, without very strong grounds to support the accusations, they would not have been offered to the public mind: let me look to the Index, and search for the *irreligion!* Must not the *Divine nature* of the Redeemer of the world have been *denied?* The *atonement* he made for sin, by the sacrifice offered upon the cross, have been treated with *Priestleian contempt?* Must not the necessity of Divine aid, that we may be enabled "to think those things that be good, and faithfully perform the same," have been treated as *wild enthusiasm?* Must not the necessity of holiness in heart and life, have been considered as *unnecessary strictness*, or *righteousness overmuch?* Searching for errors like these, I was constrained to say, for the very reverse "see the Anti-Jacobin *passim*." These *christian doctrines* are maintained in all its pages, against *infidels*, *Socinians*, and *Antinomians*.—At last comes my pamphlet, and my poor pur-blind eyes were opened; but, as Mr. H. has been much too brief, and as he has left all his readers, except the subscribers to your publication, to *guess* at what he means, permit me to offer to your consideration a few additional remarks; and, if you are not an "*impostor* and a *Jacobin*," you will cry Peccavi, and aim to atone for your guilt by every *proper concession*. This is, indeed, your very bounden duty. No man will say, that the reviewer of Mr. Barrow's Travels in Africa has made the very best selections from that work; this you must have seen and acknowledged; but you ought to have anticipated Mr. H.'s censures; and it was a good opportunity to fill a page in your next number, with cautions to all masters of families who regard decency and good morals, to exclude the volumes of the Encyclopædia, Universal History, Shakespear, Swift, Pope, Milton, &c. &c. &c. &c. from their family libraries. The Encyclopædia, with its plates, and Natural History, is most disgusting; and, I own, I have been rather surprized to see them ex-

amined and read by the youth of both ſexes, in families not only conſidered as *decent*, but *religious*. The cuſtoms and manners of different nations, deſcribed in the Univerſal Hiſtory, both Ancient and Modern, are, if poſſible, ten times worſe than the quotation from Barrow; Milton's Paradiſe Loſt few can read, without offence, if not injury, to modeſty and virtue. Pope, Dryden, &c. ought, as to many parts of their work, never to ſee the light. I fear, indeed, there is an Augean ſtable to cleanſe; a labour that requires *courage* and *abilities* ſtill greater than Mr. H.'s.—But you ought not to ſtop even here. The piety, wiſdom, and prudence of the Church of Rome, might have drawn a panegyric from you, for locking up the Bible from common peruſal and ſtudy; and prudent parents may, perhaps, be led to conſider when it may be proper to take their ſons and daughters to Divine Worſhip, in the *reformed* Churches: thus ought you to have reaſoned and acted; and, for your ſins of *omiſſion* and *commiſſion*, I find you have already received an earneſt of your truly merited puniſhment; your Review has been "indignantly rejected, without one diſſenting voice, from one of the firſt public offices in the kingdom." This, Mr. Editor, affords me a good opportunity to tell you my opinion of you. I have long ſhrewdly ſuſpected you of harbouring in your breaſt, the exploded doctrine of *paſſive obedience* and *non-reſiſtance*; nay, indeed, you have avowed your belief in the *divine origin of government*, and that it is not lawful to draw the ſword of rebellion againſt legitimate authority; even *the great and good Waſhington* has not eſcaped your cenſures; not to mention, juſt now, another great and good character, whom you have not ſcrupled to abuſe. It is true, indeed, that although you allow not of ſedition, treaſon, and rebellion; and, I believe, may, every Sunday, pray that, from ſuch crimes, God in his mercy would deliver us; yet have you acted with *ſubtil policy*, in proving that you do not confound the government of a country with its adminiſtration; and that, although you feel and confeſs it to be your duty to ſubmit to every determination of the Executive and Legiſlative Authorities, when they do not militate againſt the poſitive commands of God, the King of kings, Lord of lords, and the only Ruler of princes; yet, while matters are pending in negociation, by *the ſervants of the crown*, you are at liberty, as a loyal ſubject and patriot, upon Chriſtian principles, freely to ſpeak your ſentiments, and to declare what you judge to be for the intereſt, happineſs, and proſperity of your country. Of theſe things I more than ſuſpect you. Alas, alas, Sir, in your "zeal without knowledge," you allowed not yourſelf to reflect that this is *rank Jacobinism*; and can you wonder then at the *indignant rejection* declared by Mr. H.? Can our Public Offices encourage Jacobiniſm?—Oh fie!!

As to your *patriotism*, Pray how is it proved?—Mr. H. has informed us. It conſiſts, he tells his readers, in *abuſing Buonaparte*: now, Mr. Editor, you ſhould have remembered, that you have not the ſame privilege of ſpeech as the late Chancellor of the Exchequer, when in his place as M. P. A regard to truth ought to have checked your ſlanderous pen, and not permitted you to calumniate a character, in whoſe conduct, as a public or a private man, malevolence itſelf cannot find a cauſe for blame.

Again, for there is no end of your crimes, you have *hypocritically* impoſed yourſelf upon your readers, as a friend to the National Church, while you have denied ſome of her doctrines: what thoſe doctrines are, your expoſer has not particularly noticed. You ſhould conſider that you have not eagles' eyes, capable of gazing upon a meridian ſun. And as points of doctrine

were

were brought into discussion in the memorable synod of Dort, concerning which, some of the members of that synod observed, that they were *too bright, &c.* for vulgar and common minds to look upon; in attempting to look you have been dazzled by *that brightness*; and it is not unlikely but, in the moment of perplexity and confusion, some sentiments like the following may have intruded themselves upon your thoughts: "Oh, merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live, have mercy upon all Jews, Turks, Infidels, and Heretics, &c." And as a manifestation of "this tender mercy *over all his works*," you consider his "giving his son Jesus Christ to suffer death upon the cross, who made there, by his own oblation of himself, once offered, a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of *the world*."

You profess, Sir, not only to regard the Church, but to reverence her ministers, and more especially her rulers. But how is this compatible with "speaking evil of dignities?" a practice so strongly, so frequently declared to be a crime, to which is attached no ordinary degree of guilt: this is one of the very serious charges against you; and the writer of this, I hope truly Christian, rebuke, to all whom it may concern, has himself heard one of our learned, pious, and exemplary laborious prelates, spoken against with the greatest virulence; and, although you was not the first cause of this, yet have you not contributed to revive and increase the *enmity*, by publishing in your Magazine a Letter of his Lordship's to one of his clergy? This, I believe, before that legerdemain trick with which you are charged, of turning a figure of 9 upside down, and converting it into a 6. Let fruits meet for repentance appear. I know, Sir, no man has a higher, or more just sense of the understanding, merits, and laborious exertions for the public good, of a very great female character than yourself, and no person, perhaps, more regrets, that the misconduct or mistake of any person or persons should afford an excuse to any for slighting the very best of instruction, and the wisest counsel; that this is done, the writer of this has known some painful instances.

That you are one of the very friendly advocates in the defence of the rights of the clergy, they, with gratitude, acknowledge; but if this is, indeed, *all* you aim at, if you are totally indifferent as to the manner in which they fulfil their duty as stewards of the mysteries of God, and are *only* desirous that they and their families should not be oppressed and defrauded of their just and legal property; if you are totally indifferent to the spiritual interest of the Church, then is Mr. J. H.'s charge against you a true one. I have before told you, that I suspect you of some very odd notions in a political view, and I have my doubts on *this matter* also. You think, if I mistake not, that when a man enters into holy orders in the established church, and takes the oath of canonical obedience to his diocesan, he is bound by every principle of religion and moral rectitude to observe most conscientiously, that oath in all things just and lawful, and as "God is a God of order, and not of confusion," whatever is enjoined in the rules and orders of that church, into which, upon full consideration, he had voluntarily entered, his diocesan had a just and lawful authority to require and enforce; and that any act of positive disobedience, or indeed any deviation that should demand the censure of the bishops, as being in contradiction to his own solemn engagements, is a deviation from the principles of religion, and that

integrity, which every man, and more eſpecially the miniſters of religion, ſhould be careful to preſerve. Theſe I take, Sir, to be your opinions: how far Mr. H.'s obſervations may influence your judgment, and incline you to change or retract them, is not for me to determine. I have my own judgment upon the matter.

I have nearly beſtowed all my tedioufneſs upon you. Let me beg your indulgence a few minutes more, and I have done. I confeſs myſelf of the number of thoſe who moſt ſincerely grieve at the Blagdon Controverſy, and the cauſes which produced it. There have been ſad miſtakes, and whoſoever is to be charged with them, the conſequences are to be deeply lamented.

No man is exempted from a poſſibility of being miſtaken; but this Mr. H. ſhould and ought to have remembered, that when the Editor of the Anti-Jacobin has been under any miſtake, he has been willing to have his errors corrected. Your admiſſion of Mr. Cobbett's letter, vindicating the Quakers of Philadelphia, affords a proof of this. Mr. H. ſeems to have laboured to find terms of ſeverity, adequate to his zeal; to whom the charge of "*Blackguardisms*" belong the public will judge.

I am, Sir, your's,

A FRIEND TO TRUTH AND JUSTICE.

An accurate and impartial Narrative of the Apprehension, Trial, and Execution on the 5th of June, 1798, of Sir Edward William Croſbie, Bart. Including a Copy of the Minutes of the Proceedings of the Court-Martial, which tried him: together with authentic Documents relating to the whole of his Conduct, and the Proceedings againſt him. Publiſhed, in juſtice to his Memory, by his Family. 8vo. Pp. 126. Hatchard. 1801.

THE deſire to reſcue from unmerited obloquy the memory of a departed friend or relative, is one of the moſt natural, and moſt laudable, feelings of the human mind. The *object*, therefore, of the publication before us is highly meritorious. We have read it with the utmoſt attention, and without any bias on our minds from the nature of the crime with which Sir Edward Croſbie was charged; and the reſult of our deliberate inveſtigation, is;—that the proceedings of the Court-Martial exhibited an open contempt of all the forms of law, a flagrant violation of every principle of juſtice; and a ſcandalous abuſe of power for the moſt inhuman purpoſe. Unhappily the members of it are ſecured from puniſhment by the Act of Indemnity, but if they have the feelings of Chriſtians, their own conſciences will ſufficiently reproach them for their miſconduct.—Having ſaid this, we muſt, on the other hand, obſerve, that Sir Edward Croſbie, by his own confeſſion, and the ſtatement of his family, was guilty of that high crime, which the law denominates, *Miſpriſion of Treaſon*, conſiſting in "the bare knowledge and concealment of treaſon, without any degree of aſſent thereto."—Which concealment "becomes criminal, if the party apprized of the treaſon does not, as ſoon as conveniently may be, reveal it to ſome Judge of Aſſize or Juſtice of the Peace." And it is even doubtful whether the act of giving John Finn "*a very good character*," after he knew him to have been in the action at Carlow, and *ante-dating* his diſcharge two days, ſo as to have made it appear that it had been given before that action, would not amount to a ſtill higher crime. Still, in the peculiar circumſtances in which Sir Edward was placed, harſh, indeed, would have been the confir-

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mation of the ſentence which the law muſt, in that caſe, have pronounced, after a fair, diſpaſſionate, and *legal* trial.—The difficulty which Lady Croſbie experienced, in obtaining a copy of the Minutes of the Court-Martial, to which by laws he was entitled, and the facility with which the Lord Lieutenant admitted the unjuſtifiable excuſe of thoſe whoſe duty it was to furnith them, reflect no great credit on the executive government of that day.

The following note tends to corroborate ſome of the ſtatements in Sir Richard Muſgrave's hiſtory.

" One of the oaths taken by the Roman-Catholic rebels was as follows: 'I, A. B. do ſolemnly ſwear by our Lord Jeſus Chriſt, who ſuffered for us on the Croſs, and by the bleſſed Virgin Mary, that I will burn, deſtroy, and murder all heretics, up to my knees in blood. So help me God!'—It is, alſo, a well-known fact, that a doctrine has been taught to thoſe wretched, blind, and infatuated Papiſts by their prieſts (many of whom were convicted of open rebellion, and taken with arms in the very battle) that in the ſame proportion as they had received the higheſt obligations from Proteſtant heretics, was their merit encreaſed by ſacrificing every obligation, and deſtroying their benefactors."

Hints for a Plan of General National Education, and a legislative Revision of the preſent Syſtem, as it reſpects the Children of the Nobility and Gentry, the middle Claſſes, and the Children of the Poor. By David Morrice. 8vo. Pp. 48. Rivingtons. 1801.

MR. Morrice is evidently actuated by the beſt intentions, and his experience in the *Art of Teaching* may fairly be ſuppoſed to give him a conſiderable advantage in the diſcuſſion of a topic immediately connected with that art. But though one or two of his objections to the preſent ſyſtem of education be entitled to attention, and though it be much to be deſired, that a general plan for the eſtabliſhment of parochial ſchools, throughout the kingdom, under proper regulations, and under the immediate, abſolute, and excluſive controul of the clergyman of the pariſh, ſubject, of courſe, to the juriſdiction of the biſhop of the dioceſe, were to be effected by the authority of parliament, the expence, perhaps, to be paid by a county-rate; yet Mr. Morrice's hints for the total excluſion of the claſſics, and the ſubſtitution of mathematics in their place, cannot be received with equal indulgence. The ſubject, indeed, is one of infinite importance, and to form a right judgment on it requires a combination of qualities which very few minds are found to poſſeſs. Mr. M. has injudiciouſly quoted ſome authorities, in ſupport of his argument, which had better been omitted, becauſe they are yet ſubjects of controverſy. He overſhoots his mark, too, when he recommends that *writing and accounts* ſhould be taught at the Sunday ſchools; this, ſurely, would not be to keep holy the ſabbath-day. The inſtruction there given ſhould be purely of a religious nature, and principally confined to a peruſal of the ſcriptures. Neither our author nor his correſpondents ſeem to us to have a correct notion of the conſequences of educating the poor; and their notions are certainly moſt erroneous, when they inſinuate that our uneducated peaſantry have not a juſt ſenſe of the "ſocial charities," that their hearts are not ſufficiently open "to other's ſufferings," and that education is neceſſary to cure this defect, to promote their loyalty, and

love for their country. The fallacy of this theory is demonſtrated by experience.

The wiſh expreſſed by our author, to introduce into this country, the Spartan and Lacedemonian ſyſtems of education, muſt appear ſufficiently ridiculous in itſelf to any one acquainted with the cuſtoms and manners of thoſe countries; but becomes infinitely more ſo when it proceeds from one who ſeems to condemn the claſſics in toto. Of the *primary* ſchools of France, his commendations are greatly exaggerated.

Our readers will probably think with us, that our author's correſpondent, Mr. William Williams, who appears to be a great patron of Sunday ſchools in Wales, and who talks of their "*reſurrection*," would do well to obtain a little more inſtruction from them, before he appears again in print, when they read the laſt ſentence of his letter:—"Theſe children are now more willing, with the greateſt decorum, to attend the Sunday ſchool than we can get a ſchoolmaſter to give them his inſtructions."—Their proficiency muſt be great if Mr. William Williams be their preceptor.

Mr. Morrice will be wiſe, in any future production of his, to avoid perpetual references to his own works, which diſfigure the tract before us, exhibit a diſguſting ſpirit of egotiſm, and forcibly remind us of *Sylveſter Daggerwood's* inceſſant production of his benefit-tickets.

We cannot, however, in juſtice, diſmiſs this tract, without expreſſing our hearty concurrence in the author's opinion, that attention to the education of youth is now, more than ever, an imperious duty, in parents and preceptors, when we are about to open a cloſe intercourſe with a nation, the profligacy of whoſe principles and conduct, religious, moral, and political, has produced more evils in ten years, than the pious endeavours of the reſt of the world can correct in a century.

An attempted Reply to the Maſter of Weſtminſter School; or Reflections ſuggeſted by his Defence of Public Education. By David Morrice. The ſecond edition, reviſed and corrected. 8vo. Pp. 34. Symonds. 1802.

THOUGH this tract be the production of the ſame author, who wrote the treatiſe noticed in the preceding article, it is a publication of a much ſuperior caſt, both in ſtyle and matter. The author poſitively aſſerts, "that there is a *ſyſtematic neglect* and a *degeneracy* of Chriſtian education in ſchools in general, but particularly in academies." Much of this, however, he aſcribes to the bad example and advice of parents. He alſo affirms, "from long experience in ſchools," that there is "a very great want of ſubordination" in them. Theſe very ſerious evils, as far as they depend on the maſters, he imputes to the principles of infidelity and republicaniſm which boys imbibe from the ſtudy of heathen mythology, and the peruſal of pagan writers. "It may alſo be aſſerted, that, in reading pagan authors, very few boys are minutely taught to know the origin of the heathen gods, or the cauſes of their being ſo honoured; nor are they told that Jupiter was a prince of Theſſaly, reſided on Mount Olympus, and received divine honours for the great ſervices he had rendered to his ſubjects. No: boys, in general, actually conſider Jupiter as a god, and Olympus to mean the heavens. In ACADEMIES in general this is the caſe, whatever it may be in the public ſchools."

The fact certainly is, that ſufficient care is not taken to explain the origin and nature of Heathen mythology, to correct the miſtaken notions which boys

boys are naturally apt to contract on that ſubject, nor yet to point out the fallacy of Pagan principles, as unfolded in actions which their authors held up to the admiration and imitation of the world, but which are at direct variance with the doctrines of Chriſt. The late venerable Mr. Jones's fears on this head were certainly not groundleſs; *he* carefully avoided, himſelf, in the inſtruction of youth, the miſchief which he deprecated in others; and the ſcholars which *he* ſent forth to the world are living inſtances of the accuracy of his notions, and the juſtice of his concluſions. But *he* did not think *himſelf* "too old for reformation," nor did he think his *ſcholars* too young to manifeſt in their conduct the effect of thoſe religious principles, which he carefully inſtilled into their youthful minds.

Many of Mr. Morrice's remarks on the ſubject of a Pagan education are very good; and it is unqueſtionably true, that *humility*, that great Chriſtian virtue, which ought moſt ſedulouſly to be cheriſhed in the minds of youth, is rarely to be found in our public ſchools, where pride, and its offspring inſubordination, too generally uſurp its place.

In this tract the author qualifies his objections to the claſſics; "I do not attempt," he ſays, "to baniſh Latin and Greek from the ſchools, but merely to modify the ſtudy of the authors in thoſe languages, by ſuitable ſelections."—So far, his poſition is unobjectionable; but, when he aſſerts, that "the queſtion is, which is of the moſt eſſential conſequence to religion and ſociety—the chaſte and *good* Chriſtian, formed on proper models, or the *learned*, but *lukewarm* and *libertine* ſcholar, verſed in all the Pagan learning of Greece and Rome?" he is moſt egregiouſly miſtaken; and when, immediately after, he adds, "it is upon this broad baſis that I reſt my argument," he evidently miſrepreſents his own object and deſign; for ſuch a queſtion could not poſſibly admit of an argument; there could not be two opinions upon it. The queſtion which he diſcuſſes is, whether the ſtudy of Pagan writers has not a tendency to corrupt the minds and morals of youth, by the communication of falſe and Anti-Chriſtian notions? And all his arguments go to prove the affirmative of this poſition. We fully agree with him, that none but *expurgate* editions of the claſſics ſhould be admitted into our ſchools, and that the Greek and Roman writers ſhould never be read without ſuitable explanations and comments by the maſters, to counteract any pernicious effects which they may poſſibly produce, in a religious or political point of view.

To thoſe good intentions, which are viſible in all his publications, he here joins the merit of able execution.

An Eſſay or Practical Enquiry concerning the hanging and faſtening of Gates and Wickets. With Plates. By Thomas N. Parker, Eſq. M. A. 8vo. Pp. 74. 2s. Lackington and Co. 1801.

"WHILE ingenuity," ſays Mr. Parker, in his Introductory Obſervations, "is wont to employ itſelf excluſively in the more abſtruſe reſearches of art and ſcience, the economy and convenience of that which is of daily neceſſity is leſs regarded and ſlow of improvement, although the moſt important concerns are dependent upon, and oftentimes made up of, ſuch as are individually of ſmall notoriety. Thus may the ſubject of theſe pages appear at the firſt view to be of a frivolous nature, but it actually involves conſequences of conſiderable moment.

"The miſchief committed by the treſpaſs of cattle, in devouring and trampling under foot crops which had been deſtined for the ſickle or the ſcythe,

ſcythe, is not eaſily to be calculated; for the occupiers of land grow callous to loſſes which are familiar to them, as the magnitude of an evil becomes leſs obvious by the frequency of its recurrence.

"The perſeverance and ſucceſs with which horned cattle and horſes aſſail the hinges and latches of gates or wickets muſt be readily admitted; and, were the boundaries of farms, as well as fields, better preſerved, it would promote good neighbourhood, and partly ſuperſede the uſe of pounds for cattle, wherein beaſts are confined and half ſtarved to expiate the folly of their owners."

The author explains his ſyſtem, on true mechanical principles, with great ingenuity; and it is farther illuſtrated by plates, which ſerve to render it comprehenſible by the plaineſt underſtanding. This eſſay, therefore, will be found equally uſeful to farmers, and gentlemen who have land in their poſſeſſion.

Narrative founded on a Series of Events which took place in the Island of St. Marcou. By James Gomm, late Lieutenant and Commander of the Tickler gun-veſſel. 8vo. 1s. Steele. 1802.

MR. Gomm complains of having been treated very unjuſtly; but, reſpect for the well known maxim of juſtice—*audi alteram partem*—prevents us from attempting to enter into the merits of a queſtion, of which only one ſide is now before us. Such a pamphlet is, of courſe, no ſubject for critical animadverſion.

An authentic Narrative of the Proceedings of His Majeſty's Squadron under the Command of Rear Admiral Sir J. Saumarez, K. B. from the Period of its ſailing from Plymouth, to the Concluſion of the Action with the Combined Fleets. By an Officer of the Squadron. 8vo. 1s. 6d. Egerton. 1801.

THIS intereſting Narrative ought to be read by every Briton who feels for the intereſt, the honour, and the glory of his country. It is a ſubject, however, on which it is impoſſible for us to ſpeak with critical impartiality; our feelings are too deeply intereſted in it not to bias our judgments; for one of the officers who eminently diſtinguiſhed himſelf in the action, and who acted on this, as he has acted on all other occaſions, during his profeſſional life, is one of our oldeſt and deareſt friends.

POLITICS and POLITICAL ECONOMY.

A Word to the Alarmiſts on the Peace. By a Graduate of the Univerſity of Cambridge. 8vo. Pr. 30. 1s. Flower. Cambridge.

FROM the preſs of Mr. Benjamin Flower, the Printer, Proprietor, Conductor and Publiſher of the *Cambridge Intelligencer*, nothing can reaſonably be expected to iſſue, that will ſtand the teſt of inquiry, as well in a religious, as in a moral, and political point of view. In the tract before us, however, there is nothing on the ſcore of religion to complain of;—but much miſrepreſentation of a political nature; much ſophiſtry; many falſe aſſumptions, and erroneous concluſions.

There

There have been, and indeed ſtill are, two deſcriptions of perſons in this country, who may fairly be denominated *alarmiſts*; thoſe who are really alarmed at the rapid progreſs of French principles, the deſtructive extent of French ambition, and the enormous augmentation of the power of France; and thoſe who are either alarmed or affect to be ſo, at the meaſures, which have, from time to time, been adopted to prevent the contagion of ſuch principles, and the imitation of ſuch examples, in this country; and at the ſame time to preſerve and perpetuate the ineſtimable bleſſings of the Britiſh Conſtitution. This laſt ſpecies of alarmiſts has been the loudeſt in its cenſures of the former deſcription; and to this our author belongs.

Speaking of ALARM, our graduate, calls it—" a power which, whoever knows how to direct, has a place to ſtand on from whence he can move the world." This is neither grammar nor ſenſe. He next informs us that " Peace has brought in its train bleſſings of a nature to be felt and underſtood by all." This is eaſily ſaid, but, as we neither *feel* nor *underſtand* theſe bleſſings, at preſent, and, as we can aſſure him, that ſome thouſands of our countrymen are in the ſame predicament with ourſelves, it would have been as well if he had condeſcended to define them. " In the ſtate to which the war had reduced us," he adds, " any terms that did not compromiſe our ſafety and independence as a nation, were *honourable*, were *beneficial*, and it would have been *madneſs* to have refuſed them." Such an aſſertion is falſe in itſelf, and ſuch as any Briton ſhould be aſhamed to utter. But how this graduate can maintain that our national ſafety and independence have not been compromiſed, when in the ſame page he aſſerts that *ſecurity for the future* could not be obtained " by any conceſſions which France could be ſuppoſed capable of making," we are unable to comprehend.

" The advocates for continuing the war until a Prince of the Houſe of Bourbon appears on the throne of France have a determinate object" we are told; but we are not told who thoſe advocates are. The fact is, that this erroneous aſſertion, for there are no ſuch advocates, and another in the ſucceeding page, in which " the reſtoration of the Houſe of Bourbon" is expreſsly declared to have been the *object* of the war, are ſtale democratical falſehoods, which have been expoſed and confuted a thouſand times.

With a greater regard to truth our author obſerves—" Man is naturally a religious animal and will never entirely loſe that diſtinction of his nature, but when he is more than ordinarily corrupted;"—no man who is not totally ignorant of the preſent ſtate of morals and manners in France will deny, for a moment, that the people of that country are more than ordinarily corrupted.—" The thoughts of a Supreme Being and a future life are never quite eradicated, but in thoſe who are totally immerſed in *the gratification of the preſent*;" this is preciſely the caſe with the French at this moment; any inference, therefore, founded on ſuch premiſes muſt neceſſarily be inconcluſive. But, we are farther aſſured, that " the preſent Governors of France, whatever may be their real ſentiments, have certainly found it expedient, for the ſupport of their authority, to aſſume the appearance, at leaſt, of a regard for religion, and to take meaſures for the re-eſtabliſhment of the ancient form of worſhip;" and therefore the author reviles and ridicules thoſe, foreſooth! who contend " that the revolution has deſtroyed religion in France!" As to this aſſumption of an appearance of religion, we leave him to reconcile it, with the open contempt of it, diſplayed and encouraged by the Government throughout the Republic; and with the immenſe number of moſt blaſphemous and licentious publications which daily

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iſſue from the Pariſian preſſes, under the immediate inſpection of that very Government, and thence tranſmitted to every country in Europe! Can thoſe be charged with miſrepreſentation who aſcribe the deſtruction of religion in France to the Revolution, when it is notorious, that the belief of a Supreme Being was publicly forbidden by a ſolemn act of the Legiſlature; and Atheiſm was as openly encouraged?

The author contends, that becauſe no danger accrued to the deſpotic governments of Europe from the free principles of the Britiſh Conſtitution, before the French Revolution, none can now be reaſonably apprehended by us from the prevalence of French revolutionary principles! Such pitiful ſophiſtry is beneath even an *under-graduate*. *We* never invited the other nations of Europe to pull down their own eſtabliſhments, and to ſet up new fabrics of government, after our model; *we* never threatened to deſtroy all exiſting inſtitutions and to mould them anew; in ſhort, *we* were never actuated by a ſpirit of proſelytiſm, but always reſpected the regular governments of Europe though different from our own. But the very reverſe of all this has been the invariable ſtandard of French policy. It is needleſs, however, to dwell on facts which are notorious to the whole world.

The part which we and the Britiſh Critics have taken, during the late war, has called forth the indignation of this Cambridge graduate, who magiſterially aſſerts, that "our chief diſtinction ſeems a pert vulgarity of ſtyle, and a liberal uſe of the coarſeſt dialect of Billingſgate;" lamenting, that we "ſhould ever have been favourites with any part of the Britiſh public;" and finally expreſſing a charitable hope that the "Peace will oblige ſuch critics to keep their venom within their own breaſts, for ſhould any circumſtance give them an aſcendant over the public mind, it is not difficult to foreſee that all free and manly diſcuſſion will be overwhelmed beneath the rubbiſh of *(ſoi diſant) Anti-Jacobin* and *Britiſh* Criticiſm." Thus it is with all our modern declaimers for the liberty of the preſs; they would ſuppreſs all publications but their own; and while they clamour for the *freedom of diſcuſſion*, would eſtabliſh the moſt complete tyranny, by impoſing ſilence on all who entertain different ſentiments from themſelves. The fact is, that previous to the eſtabliſhment of the *Britiſh Critic* and the ANTI-JACOBIN REVIEW, all freedom of diſcuſſion was nearly ſuppreſſed, by the abominable profligacy of Sectarian Criticiſm; and that therefore they have been eſſentially inſtrumental to the promotion of that which they are moſt falſely accuſed of a ſtudied deſign to deſtroy. If there really exiſt a deſign, at preſent, to check the freedom of diſcuſſion and to impoſe reſtraints on the preſs, it is not to the *enemies* but to the *friends* of the Peace, that it muſt be imputed.

The old falſe aſſumption, that, by the war, we endeavoured "to combat *opinions* by force," is here renewed, among many others. But it has been too often expoſed to paſs current now. In the ſame ſpirit, we are told of "attempts lately made to revive the doctrine of divine right" in reſpect of Government. The author very well knows that no ſuch attempts have been made. He wilfully confounds the *divine right*, with the *divine origin*, of Government; the former being better ſuited to his purpoſe, of exciting a prejudice againſt thoſe whoſe opinions *he* combats. He entertains no dread whatever of danger to our independence from the gigantic power of France, nor yet of the contamination of our religious, moral, or political principles, from a cloſe intercourſe with her inhabitants; on this point, we heartily with that his confidence may prove to be well founded; but he ſhould recollect that with nations as well as individuals, falſe confidence is

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frequently the prelude to deſtruction. It is not the abuſe, however, of a Cambridge graduate, no, nor the mandate of a much higher character, that ſhall ever deter us from expreſſing our apprehenſions with freedom of, or from ſeriouſly guarding our countrymen againſt the danger which, we are convinced, muſt reſult from, an unlimited intercourſe with the moſt profligate and abandoned nation upon the face of the earth.

The Impolicy of returning Bankers to Parliament in the enſuing General Election, including Strictures on the Productions under the Signature of Common Senſe, &c. By a Friend to the Poor, the Commerce, and the Conſtitution of England. 8vo. Pp. 34. 1s. Jordan. 1802.

AN ignorant and illiterate declamation on an intereſting and very important topic. All the evils paſt, preſent, and to come, are imputed by this friend to the poor, to the increaſe of the circulating medium, or rather, of country bank-notes, and other paper ſecurities of a ſimilar nature. One novel diſcovery he has certainly made—that "decreaſed population" is one efficient cauſe of the dearneſs of proviſions!—though, unfortunately, in the very next page, we are told, "that dearneſs does not originate either in decreaſed or increaſed population." The influence which he aſcribes to paper-money over certain great aſſemblies in this kingdom, is of ſuch a nature that we dare not venture to meddle with it. But as he tells us, that he was brought up a *Farmer*, and ſpeaks from *knowledge* and *experience*, on another point, we ſhall extract his account of the means by which Farmers are enabled to keep back their ſtock from market.

"When it is in contemplation not to ſell, but to reſerve, any agricultural production from market, the farmer applies to a neighbouring bank, and there depoſits his notes at three or ſix months, bearing five per cent, intereſt, and upon this ſecurity borrows the notes of the bank, payable on demand, and bearing no intereſt. The farmer, of courſe, muſt charge the intereſt he has to pay, upon the goods he has to ſell, and this extortion is performed by the tranſaction itſelf, which, adding to the circulating medium of the nation the amount of the principal borrowed, throws up prices to the ſame amount. The banker and farmer, by this method of raiſing money, throw a double dearneſs upon the reſt of the community. But obſerve farther, the paper is not created as legitimate paper always is, to bring goods to market, that they may be conſumed at a reaſonable price, but to withhold them from it till they are dearer, which is a diſtinguiſhing characteriſtic of illegitimate paper, which, when created to purchaſe the goods of others to trade with, as it frequently is, it ſeizes them on the high road to the market of conſumption, and drags them into the by path of ſpeculation, which again is reſervation."

REVIEWERS REVIEWED.

Morſels of Criticiſm, tending to illuſtrate ſome few Paſſages in the Holy Scriptures, upon philoſophical principles, and an enlarged view of things. By Edward King, Eſq. F. R. S. and A. S. The ſecond edition. To which is now added by the author, *A Second and Supplemental Part, deſigned to ſhow, ſtill more fully, the perfect conſiſtency of philoſophical Diſcoveries, and of hiſtori-*

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cal Facts, with the revealed Word of God. 3 vols. 8vo. White, London. 1800.

NO perſon is ignorant that the work of a layman in defence of revealed religion is more generally read, and makes a deeper impreſſion on the minds both of the great and of the ſmall vulgar, than a work of equal merit written on the ſame ſubject by a clergyman. Lord Littelton's *Obſervations on the Converſion of St. Paul* are more likely to be found in the library of a man of faſhion, than Biſhop Sherlock's *Trial of the Witneſſes of the Reſurrection of Jeſus*; and perhaps Weſt's *Obſervations on the Hiſtory and Evidence of Chriſt's Reſurrection* have been more read than any thing elſe that has been written on the ſubject.

This preference, whether well or ill founded, we mean not to condemn. When ſuch poets as Weſt, ſuch philoſophers as Newton, and ſuch metaphyſicians as Locke, write in defence of the Holy Scriptures, thoſe, who cannot follow the train of their reaſonings, find, in the authority of their *names*, an argument, and to *ſuch* men a *good* argument, for the truth of the religion in which they have been educated. On this account we always take up with pleaſure tracts publiſhed by laymen, whether to ſupport the authenticity or to illuſtrate the obſcurities of the books of the Old and New Teſtaments; and when our author's *Morſels of Criticiſm* were firſt publiſhed, we ſat down to the peruſal of them with the expectation of finding an intellectual feaſt of high reliſh. Our expectation indeed had been a little damped by the monthly reviewers;* but thoſe critics, though they had not *then* wandered ſo far as they have ſince done, from the even path of rectitude, had, on religious ſubjects, loſt much of the credit which they ſo ably maintained when combating the ſocinianiſm of Dr. Prieſtley.

Juſtice, however, compels us to ſay, that we had not got half through the quarto volume, when we felt the truth as well as the force of their remarks; and we had no intention of looking into the ſecond edition of the work, till we found it favourably ſpoken of by critics of a different character.

"We cannot take our leave of this valuable work (ſay the critics to whom we allude) without expreſſing our admiration of the ſingular union of ingenuity and piety which appears in every page. Few readers perhaps will follow the author's ſteps with the ſame alacrity, with which he proceeds through the moſt curious and ſubtile enquiries; but all muſt readily grant that ſuch an application of ingenuity, diligence, learning, and philoſophical knowledge is in a high degree praiſeworthy."

After reading this warm encomium on Mr. King's *Morſels of Criticiſm*, we could not doubt but that, from the ſecond edition, he had at leaſt expunged all thoſe ravings, which, in the former, ſo obviouſly tended to *univerſal materialiſm*. The impreſſion which theſe had left on our minds was ſuch, that we ſhould as ſoon have thought of beſtowing the character of praiſeworthy on the works of *Jacob Behmen* and *Baron Swedenborg*, as upon *ſome* of the morſels which we had read; and what had ſo much offended ourſelves, we naturally ſuppoſed would have equally offended the reſpectable editors of a journal, which has rendered eſſential ſervice to the Britiſh public.

Great therefore was our diſappointment, when, in the advertiſement

* See Monthly Review, Vol. 80, p. 110, &c.

prefixed

prefixed to this new edition, we found the author taking credit to himſelf for republiſhing, with the moſt ſcrupulous exactneſs, every thing which he had publiſhed in the former edition. Nay, to ſuch exceſs has he carried this ſcrupuloſity, that he retains one or two terms, which, though *then* in common uſe among writers on chemiſtry, have for ſeveral years been expunged from the nomenclature of the ſcience, and are acknowledged by himſelf to be far from proper; and he has adopted this method of republiſhing, "that both editions of his book may be equally ſatisfactory!" The additional matter, though, with advantage to the reaſoning, much of it might have been incorporated with the ſections, to which it is ſupplementary, is publiſhed both in 8vo and 4to, as a ſecond part; and the general index is ſo contrived as to refer, in two columns, with equal accuracy, to the pages of both editions.

The work is divided into ſections, of which the firſt is ſaid, in the table of contents, to be "on the Lord's prayer; and on the word *Heaven*." This is by no means accurate. The object of the firſt ſection is to prove that the SUN is *our* heaven;—that heaven, to which Chriſt aſcended from Mount Olivet, and into which the righteous are to be received after the general judgment; and the uſe which the author makes of the Lord's prayer, is to force two words in the beginning of it to countenance his opinion. The mode in which he attempts this is certainly ſingular, and, we are inclined to think, will not be adopted by any future commentator on that divine compoſition.

The prayer, in the original, begins thus: Πατερ ἡμων ὁ ἐν τοις ουρανοις, ἁγιασθητω το ονομα σου· Ελθετω ἡ βασιλεια σου· γενηθητω το θελημα σου, ως ἐν ουρανῳ, και ἐπι της γης. Theſe words are, by our tranſlators, rendered "*Our Father which art in* HEAVEN, *hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in* HEAVEN. But what ſchoolmaſter, ſays our author, would not find fault with his pupil, if, on any other occaſion, he ſhould *ſo* venture to tranſlate the *plural* number by the *ſingular*,—eſpecially when there ſeems manifeſtly to be deſigned, a moſt remarkable difference, between the words in the firſt part; *Our Father who art in the Heavens*, and thoſe in the following part, *Thy will be done on earth, as it is in Heaven*."

Whether there be *deſigned* a moſt remarkable difference, is the queſtion at iſſue, which we ſhall inveſtigate by and by; becauſe it is not to be decided, on the one hand, by our author's aſſertion; nor on the other, by our negation. At preſent we ſhould be glad to know what he means by ſaying that *on any other occaſion* a ſchoolmaſter would find fault with his pupil for tranſlating ουρανους in the plural, by *heaven* in the ſingular; for if his meaning be, that fault would be found with ſuch a tranſlation of the word in a work written in *pure Greek*, it may be admitted, and yet all the inferences, which he draws from what he thinks the deſigned difference in the two parts of the prayer, confidently refuſed.

A man ſo converſant in the Holy Scriptures as Mr. King, needs not to be told, that though the words of the New Teſtament are Greek, they are frequently uſed according to the Hebrew or Syriac idiom; but in Hebrew the plural noun *Shemim* ſignifies as well *heaven* as *heavens*. Thus, in the 20th chapter of Exodus, where God prohibits the Iſraelites from making, as an object of idolatrous worſhip, "the likeneſs of any thing that is in *heaven* above," the original word is *Shemim*; though it is contraſted, not, as our author's hypotheſis requires, with the *ſolar ſyſtem*, but with "the earth beneath, and the water under the earth." In the ſecond commandment therefore

fore *Shemim*, though plural, certainly signifies *one heaven*, or, as he would call it, *our heaven*; and accordingly the LXX render it ουρανῳ in the singular. Indeed those translators frequently render *Shemim* by a Greek noun in the singular number, when the meaning of the writer requires the Hebrew idiom to be preserved. Thus, in the passage, quoted by our author himself from the book of Job, where it is said "Behold he putteth no trust in his saints; yea the *heavens* are not clean in his sight," not only Mr. King's hypothesis, but the context, on every hypothesis, requires *Shemim* to be taken in the most sublime sense possible, and to have a *plural* signification. Yet the LXX, for what reason we know not, have thought fit to translate it by ουρανῳ in the singular. Again, when Solomon says,* "Behold the heaven, and the heaven of heavens cannot contain thee," though the Hebrew word is thrice used, and each time in the plural number, the LXX render the passage ει ὁ ουρανος, και ουρανος του ουρανου, &c. whilst Aries Montanus translates it literally—*Ecce cœli, et cœli cœlorum*, &c. According to Lightfoot, whose knowledge of Oriental literature will hardly be questioned, it was so much the Hebrew idiom to express heaven by a plural noun, that the language had no singular noun for it; so that the people were obliged to make use of the same word, whether their meaning comprehended only a single region of bliss, or extended to what our author, with no great propriety, calls the *universe of universes*. Hence, when St. Matthew and St. Luke, recording the circumstances of our Saviour's baptism, say, the one, και ιδου ανεῳχθησαν αυτῳ οι ουρανοι, and the other, εγενετο — ανεῳχθηναι τον ουρανον; in order to reconcile the one to the other, this learned man thought it sufficient to say that the former followed the Hebrew, and the latter, the Greek, idiom. The distinction between ουρανοις and ουρανῳ in the Lord's prayer, seems not to have attracted much of his attention; but there can be no doubt of his having satisfied himself with regard to it, by supposing that the evangelists followed the idiom of the Hebrew in their use of the plural number, and that of the Greek when they used the singular.

The reader will do us the justice to believe, that we do not urge these remarks as a *confutation* of our author's hypothesis. We think them, indeed, sufficient to convince any impartial person that the distinction between ουρανοις and ουρανῳ in the beginning of the Lord's Prayer, may have been *accidental*, though found both in the gospel by St. Matthew and in that by St. Luke; and that considered by itself, it furnishes not the smallest evidence of the intention of our Divine Master to convey to us what is here called *a most sublime doctrine*. But Mr. King endeavours to support his hypothesis by other proofs, which it is our duty to *weigh in an even balance*.

"Uninstructed minds (says he) have no other idea of heaven, but of its being some *one place*.—They know not what; they know not where;—a place, concerning which all their conceptions are merely negative; a place which they think of in no other light, than as *containing nothing their faculties have yet been made acquainted with*, rather than as positively containing any things, that may be objects of any of our senses."

Gentle reader, should you feel, upon looking into your own mind, that you are one of those uninstructed mortals—those ικελοι θνητοισιν ανδρεσσι, be not cast down; for, it is probable, that our author considers St. Paul himself as having belonged to the same class of αδιδακτοι. That apostle says ex-

* I Kings, chap. 8. verse 27.

pressly,

pressly, that "eye hath not seen, nor ear head, neither have entered into the heart of man, the things which God hath prepared for them that love him;" and Isaiah had, long before, expressed himself in similar words. The conceptions of both these inspired writers concerning heaven, must, therefore, be considered as merely negative; and yet, we trust, that by the generality of our readers, they are deemed at least as sublime and as well calculated to promote the cause of Christian piety and virtue, as our author's *positive* conceptions of *red* and *blue* and *yellow* and *sea-green clothes* prepared for those who love God!!

But it is time to give Mr. King's hypothesis in his own words; for, though he does not detail it at length, till he has urged for it all the proofs which he can muster, we must take the liberty to reverse that order, that, when examining those arguments, we may not appear to be combating a man of straw of our own creation.

After some reasoning on the nature of light and heat, he says (p. 34), "If this be a philosophical and rational conclusion (which we shall consider by and by), I must then further conclude, that *sun-shine* is neither more nor less than the emanations of *glory* in that body; and that we may venture, on that account, to conceive it (the sun) to be one of the mansions of heaven; and, because of its connexion with our earth, more immediately *our heaven*.—Nor (p. 108) does such idea, of the sun being one of the heavens, and peculiarly *our heaven*, tend in the least degree to revive any idolatrous conceptions concerning the heavenly bodies, or the hosts of heaven; since we may add to the sublime reflections in the book of Job*, that it leads us, on the contrary, to consider our sun, and all the other fixed stars, merely as so many mansions, and habitations of residence; merely as so many *islands* (as it were) of bliss, placed in the vast ocean of space.—The ideas (p. 111) intended to be conveyed by these remarks may, perhaps, appear to some minds, who are greatly wedded to commonly imbibed prejudices, both novel and extraordinary: but, indeed, the real ground for marvel is rather, that *such kind of ideas* should have escaped notice hitherto, or the meeting with any acceptance sooner: when, on the one hand, we find it almost the uniform language of Scripture, really to call the fixed stars *the heavens*; and to speak of them as *being such*."

This is our author's hypothesis; which, considered by itself, is much less irrational and dangerous than the arguments by which it is supported. Believing, as we do most cordially, the resurrection of the dead, it is impossible for us to doubt but that heaven is a *local habitation*; and for glorified bodies, which are not to consist of flesh and blood, the sun, for aught that we know to the contrary, may be as proper a habitation as any other, wherever situated. But the arguments by which Mr. King endeavours to establish his opinion, that the sun is *actually* our heaven, we cannot approve; because many of them are whimsical, whilst others lead to consequences which, we trust, he does not admit. They are partly Scriptural, and partly philosophical; and we shall examine them in the order in which they are stated.

We have already seen that the distinction between οὐρανος and οὐρανω in the Lord's Prayer, which he thinks decisive of the question, has probably no reference to that question whatever; and the passages, which he next

* Chap. xv. v. 15. chap. xxv. 5. chap. iv. 18.

urges in behalf of his opinion, refer, without controverſy, to a very different matter.

"In thoſe days came John the Baptiſt—ſaying repent ye: for the kingdom of *heaven* is at hand." (St. Mat. iii. 2.) "From that time Jeſus began to preach, and to ſay, Repent ye, for the kingdom of *heaven* is at hand." (St. Mat. iv. 17.) "And as ye go, preach, ſaying, The kingdom of *heaven* is at hand." (St. Mat. x. 7.) In all theſe texts the original words, tranſlated *the kingdom of heaven*, are βασιλεια των ουρανων, which the author thinks refer to his idea of *the heavens* or *fixed ſtars*, as diſtinguiſhed from the *ſun* peculiarly *our heaven*. But as every one ſees, that to ſubſtitute his interpretation for the words ſo interpreted, would make nonſenſe of the paſſages; he does not propoſe to read "Repent ye, for the kingdom of the *ſtars* is at hand." The meaning, he ſays, is, "Repent ye, for a kingdom of righteouſneſs, truth, and happineſs, ſuch as takes place, and is eſtabliſhed in *the heavens* is at hand." But granting this, it will avail him nothing; for, unleſs the inhabitants of Judea, and the other loſt ſheep of the houſe of Iſrael underſtood by the *heavens*, the *ſun*, and *fixed ſtars*, for which no evidence is attempted to be brought, the words of Our Saviour, and of St. John the Baptiſt, cannot be allowed to give the ſmalleſt countenance to our author's opinions.

In the days of Our Saviour, and for ſome centuries before, the phraſe *Melekut Shemim*—βασιλεια των ουρανων—was in common uſe among the Jews, and underſtood in various ſenſes. Of theſe the reader will find ſome account in Lightfoot's *Horæ Hebraicæ in Evangelium Matthæi*; but that diligent ſearcher into the writings of the Rabbies, ſeems not to have found it any where employed to denote the Divine government of the *fixed ſtars!* He found it, however, (in *Chald. Paraph. Eſai.* xl. 9 and liii. 11.) ſignifying the reign of the Meſſiah; and in that ſenſe the Phariſees certainly uſed the phraſe, when they aſked our Bleſſed Lord (Luke xvii. 21.) "when the kingdom of God † would come." To us indeed it appears incontrovertible, that the Jews could underſtand it in no other ſenſe, when it was ſaid that the kingdom of heaven or of God was *near*; that it was preſently *to be manifeſted*; that it was *at hand*; that it had *come to them*; or that ſome ſtanding there ſhould not taſte death till they had *ſeen* the kingdom of God *come* with power. But if this be ſo, it follows that the three verſes quoted by our author, from St. Matthew, in ſupport of his hypotheſis, have no reference whatever to the *ſun* and the *fixed ſtars*, being merely a declaration of the approach of that period which Iſaiah had long ago predicted, and to which the Jews looked forward with anxious expectation. His next proofs ſeem to be a complete confutation of the opinions which they are brought to ſupport.

"Bleſſed are the poor in ſpirit, for their's is the kingdom of *heaven* (St. Mat. v. 3.). Unleſs your righteouſneſs ſhall exceed the righteouſneſs of the ſcribes and phariſees, ye ſhall not enter into the kingdom of *heaven* (Id. v. 20.). The kingdom of *heaven* is like unto a man ſowing good ſeed in his field, &c. (Id. xiii. 24.) I will give unto thee—St. Peter—the

† That the *kingdom of heaven* and the *kingdom of God* ſignify the ſame thing has been proved by Whitby, with a force of evidence which defies all reply. It is needleſs to repeat his proofs, becauſe it is eſſential to Mr. King's hypotheſis to conſider the two phraſes as of the ſame import.

keys

keys of the kingdom of *heaven* (Id. xvi. 19.). Verily, I ſay unto you, except ye be converted, and become as children, ye ſhall not enter into the kingdom of *heaven* (Id. xviii. 3.). Jeſus ſaid, ſuffer the little children to come unto me, and forbid them not; for of ſuch is the kingdom of *heaven* (xix. 14.). The kingdom of *heaven* is like unto a man that is an houſeholder, who went out early in the morning, to hire labourers into his vineyard (Id. xx. 1.). Woe unto you, Scribes and Phariſees, hypocrites; for ye ſhut up the kingdom of *heaven* againſt men: for ye neither go in yourſelves, neither ſuffer ye them that are entering to go in (Id. xxiii. 13.)"

In all theſe texts, the words tranſlated—*the kingdom of heaven*, are βασιλεια των ουρανων; and "hence, ſays our author, we may conclude from them as well as from the words in the beginning of the Divine Prayer of our Lord, that there are, indeed, *many heavens*; in all of which dwelleth the omnipotent and omnipreſent God, the Father Almighty; wherein he manifeſts his glory; and wherein dwelleth righteouſneſs. And that there is alſo, amongſt them, *our* peculiar heaven: *our land of righteousness:* wherein already is both glory and righteouſneſs; although neither the one nor the other dwelleth as yet upon earth; nor, probably, in any other ſuch like planetary manſion."

That there are *many heavens* is an opinion which we feel not ourſelves inclined to controvert, and we have already allowed that the ſun *may be* one of them: but, were we to ſpend our lives in attempting to raze the foundation of Mr. King's ſyſtem, we could not do it more completely than it is done by theſe texts, which he ſeems to think, give it immoveable ſtability. *The kingdom of heaven*, of which the keys were promiſed to St. Peter, and into which the Scribes and Phariſees would neither enter themſelves, nor ſuffer others to enter, is ſo obviouſly the Chriſtian church, that we believe our author is the only critic who has underſtood the words in a different ſenſe. There have, indeed, been many diſputes about the meaning of *the keys*, and whether the authority here promiſed to the apoſtle was meant to continue with his ſucceſſors to the end of the world: but, even the Romiſh divines themſelves, who attribute the greateſt efficacy to the excommunications and abſolutions of the ſovereign pontiff, conſider him as admitting men into heaven, properly ſo called, or excluding them from it, only as he is authorized to admit them into the Catholic church, or to cut them off from her communion when they ſcandalize her members. At all events, ſhould we, to pleaſe Mr. King, admit that the keys of *heaven itſelf* were given to St. Peter, we muſt of neceſſity ſuppoſe that they were the keys of *our peculiar heaven*; and not of all the heavens in the *univerſe of univerſes;* and, if ſo, των ουρανων, though in the plural number, muſt have been uſed by Our Saviour, according to the Hebrew idiom, with a ſingular ſignification.

It muſt have been uſed according to the ſame idiom, and with the ſame limited ſignification, in every text which is here quoted; for, ſurely our author will not require us to believe, that each human individual, who is "poor in ſpirit, whoſe righteouſneſs exceeds the righteouſneſs of the ſcribes and phariſees, or who is converted and become as a child," is to have poſſeſſions in *all* the heavens which he ſuppoſes diffuſed through the immenſity of boundleſs ſpace. This opinion would be in direct oppoſition to the hypotheſis, in which the ſun is conſidered as peculiarly *our heaven*, and the heaven of the inhabitants of the other planets, which revolve

round him; but, like other theoriſts, Mr. King ſometimes undermines one part of the hypotheſis to make room for a buttreſs to ſupport the reſt.

We will not follow him through his other Scripture proofs; for, though they are numerous, they are all of the ſame kind, and reſt on the ſame foundation. That ουρανος in the New Teſtament always ſignifies a *plurality* of heavens, is the very corner-ſtone of his building; and this he hath himſelf furniſhed inſtruments to remove.

It may not, however, be unimportant to obſerve, that though he calls his book *Morſels of Criticiſm*, he has not even attempted to ſhew by *criticiſm* that, in the ſacred Scriptures, ουρανος *ever* ſignifies the *ſun*, or ουρανοι the *ſtars*; and from the ſenſe in which theſe words firſt occur, a ſtrong preſumption ariſes that no where can they have that ſignification. Thus, where we read, in the Engliſh Bible, 'And God ſaid, let their be lights *in* the firmament of the heaven, to divide the day from the night, &c. and God ſet them *in* the firmament of the heaven," the Greek words for *the firmament of the heaven*, are τω στερεωματι του ουρανου; and, as if to prevent all quibbling upon the expreſſion "firmament *of* the heaven;" it is expreſsly ſaid that "GOD CALLED the firmament heaven—εκαλεσεν ὁ Θεος το στερεωμα ουρανον; after which it ſeems very improbable that an inſpired writer would have called the *ſun*, *heaven*; or the fixed *ſtars* the *heavens*. In the original Hebrew theſe bodies are indeed called * "the hoſt or armies," and in the verſion of the Seventy, "the ornament of heaven"—τω κοσμω του εκ του ουρανου; but the *armies* of Britain are not *Britain itſelf*, nor the *ornaments* of Windſor, the *royal palace*.

We proceed therefore to our author's philoſophical proofs, which are, in fact, the ſole foundation of his novel hypotheſis. They are of two kinds, of which the object of the firſt is to prove that the ſun and fixed ſtars *may be* very commodious habitations to angels and the children of the reſurrection; whilſt the ſecond attempts nothing leſs than to *demonſtrate* that theſe luminous bodies actually *are* ſo many regions of happineſs and glory.

After giving a brief account of Sir Iſaac Newton's theory of light and colours, Mr. King ſays "Can we indulge ſuch narrowneſs of idea, as to imagine, that rays of light, which anſwer this glorious purpoſe, even in this *ſecondary* manner; after they have travelled down to this earth; ſhould have anſwered no *end* in their original formation? Surely, both reaſon and philoſophy, in concurrence with *common ſenſe*, ſhould teach us to conceive the ſun to be a glorious manſion, and habitation, whoſe ſurface is covered with a vaſt variety of ſplendid objects, of different colours, ſhining and becoming viſible by their own light."

What common ſenſe has to do with this hypotheſis it is not eaſy to conceive; for the philoſophy, which ſuggeſted it to the author, ſeems to be much the ſame kind of ſcience with that, which impels flies and moths to burn themſelves to death in the glorious manſion of a candle! It is well known that all the ſolar rays, yellow, perhaps, excepted †, are emitted by

* Deuter. xvii. 3.

† We are inclined to believe that ſome yellow light, or, to ſpeak more accurately, yellow-*making* light, is emitted by the flame of a candle; but that it is not in due proportion to the other rays, is evident from the difficulty of diſtinguiſhing, by flame light, between a blue and a green colour, the

the flame of a candle: and the moth, were it acquainted with the phenomena of the prism, might, from our author's principles, infer, that, the ignited part of the candle is an habitation, "whoſe ſurface is covered with a vaſt variety of ſplendid objects; of different colours; ſhining, and becoming viſible, by their own emitted light." That this concluſion would be fairly drawn, Mr. King muſt either admit or abandon his own reaſoning; but it is ſurely needleſs to add, that the poor moth's concluſion is daily overturned by fatal experience, that inexorable foe to hypothetical reaſoning.

But ſo confident is our critic, that he ſhould not ſhare the fate of the moth, where he tranſported to the ſun, that he ſays "if the rays of light, emitted from the glorious bodies exiſting on the orb of the ſun, do of themſelves ever cauſe any effect of burning at all; it is merely in conſequence of the whole aggregate of them being joined together, at a certain diſtance from its diſk. And here ſound philoſophy and common ſenſe, will tell us, that where this aggregate was originally ſubdivided, on ſo very large and immenſe a ſurface as that of the ſun is, there muſt have been very little heat indeed in each ſeparate portion of a few feet, or of a few yards ſquare: eſpecially if thoſe ſubdiviſions were made even into the proper and ſeparate colours, and intermediate tints and ſhades."

But, what reaſon have we to ſuppoſe that the aggregate of the ſolar rays is ſubdivided into the primary colours, and ſcattered, at a diſtance from each other, over ſo immenſe a ſurface as that of the ſun? We know nothing that reſembles the ſun more than an Argand's lamp, or the eye of a blaſt-furnace; but the rays proceeding from theſe luminous bodies, though they may be *analyzed* into the primary colours, are not ſo ſubdivided in the bodies themſelves, in the eye of the furnace, or in the flame of the lamp. And ſhall we, in direct oppoſition to analogy ſo palpable, adopt the waking dream of our author, and *ſuppoſe* that they are ſo ſubdivided on the ſurface of the ſun? Let all his quotations from Scripture, mentioning the radiance of celeſtial meſſengers, be taken in the moſt literal ſenſe poſſible, they will yet give no countenance to this fancy; for, though the angels are, indeed, ſaid to have ſhone, or to have had ſhining garments, neither they nor their garments are ever repreſented as *red* or *blue* or *green*, &c.: which would have been the conſequence of the ſuppoſed ſubdiviſion. They are uniformly ſaid to have been white, or of a flame colour, which, whether it was produced by emitted or reflected light, was a certain indication of a mixture of all the rays proceeding from the radiant object. Once indeed, in the myſterious viſion of Ezekiel *, the author meets with the appearance of a *rainbow* round about the heads of the four living creatures, which, ſuppoſing the *reality* of the ſcene, might have been the natural conſequence of the refraction of the rays paſſing through a medium to the eye of the prophet; but, in the plain narrative of the Goſpels, where the transfiguration of our Lord and the real appearance of angels are certainly mentioned, we read of nothing but the pureſt *white* and the brighteſt ſplendor.

From analogy therefore we muſt conclude that the rays of light are not ſeparated on the ſurface of the ſun; but that they are emitted in every direction from every radiant point of that vaſt body. Such we know to be

* Chap. i. 28.

the manner in which rays are emitted from every radiant body on earth, and we have no reaſon to ſuppoſe it otherwiſe in the ſun, ſince the ſcriptures, as we ſee, give no evidence on the ſubject. It ſeems even impoſſible that ſo ſmall a quantity of light as according to our author's hypotheſis, is emitted by the ſun, could illuminate the whole ſyſtem; and therefore ſince the whole ſyſtem, including even the orbit of the *Georgium Sidus*, is illuminated, we are compelled by arguments more powerful than thoſe of analogy to conclude that the common theory of illumination is the true one. But if this be ſo, and if the rays of light ever cauſe any effect of burning at all, it is ſo far from being true that they muſt have little heat in a portion of a few feet on the ſurface of the ſun, that it might be geometrically demonſtrated that a burning lens ſome miles in diameter could not produce ſuch a heat in its focus as muſt be conſtantly produced in an equal ſpace on the ſurface of that vaſt ſource of heat and light.

But Mr. King has recourſe to another argument in ſupport of his hypotheſis. "From experiment (ſays he) it now ſeems to appear that after all, the heat even at laſt produced, is not in the rays of the ſun themſelves, but merely in another diſtinct fluid diſperſed over the *face of the earth*, upon which fluid thoſe rays act."

This fluid he calls ſometimes *fire*; ſometimes the *elementary fluid of heat*; ſometimes *phlogiston*, and ſometimes *inflammable air*; but we are willing to believe that he uniformly means by it that fluid, to which chemiſtry has given the name of *Caloric*. That there is ſuch a fluid, not merely diſperſed *over the face of the earth*, but *chemically combined with all matter*, is indeed in the higheſt degree probable; and many well devi.ed experiments ſeem to prove that it poſſeſſes ſome qualities different from thoſe of light. But though light and caloric are not preciſely one and the ſame ſubſtance, it is impoſſible to doubt but that they are ſomehow or other intimately connected, ſince light has the property of heating all opake bodies, and caloric, the property of rendering all bodies but the gaſes luminous. The rapidity with which light paſſes wholly through all bodies perfectly tranſparent, is ſuch that they cannot poſſibly be heated by it; and this is the reaſon that the air on the tops of the Andes under a vertical ſun is always cold, as well as that rays paſſing through a burning lens do not heat pure water. It is only when light is *abſorbed* by bodies that it heats them; and it is in a greater or leſs degree abſorbed by all bodies in the inverſe ratio of their tranſparency, or power of reflexion.

Theſe are facts known to every chemiſt; and hence an eaſy ſolution of our author's experiments made with Mr. Parker's lens, firſt on pure water, and afterwards on water deprived of its tranſparency by the addition of a little ink. With reſpect to the charring of wood and the heating of metals, by means of the ſame lens, in the midſt of water, we beg leave to recal to his remembrance that wood and metals poſſeſs very different powers of conducting caloric; whilſt Count Rumford ſeems to have proved that fluids are abſolutely non-conductors of it: and we appeal to any unprejudiced man, whether theſe facts afford not a ſatisfactory anſwer to the objections brought by Mr. King againſt the commonly received opinion, that heat as well as light is emitted by the ſun.

That opinion however is ſtill more completely eſtabliſhed by Dr. Herſchel's experiments, of which our author, as a Fellow of the Royal Society, could hardly be ignorant when he ſent the ſupplementary volume of his *Morſels* to the preſs. From thoſe experiments, of which a full account is given

given in the tranſactions of the Royal Society of London for 1800, it appears that the ſun conſtantly emits *opake* and *calorific*, as well as *luminous* and *calorific* rays; that both kinds of rays are ſubject, though in a different degree, to the laws of refraction and reflection; and that therefore every radiant point of the ſun muſt be at leaſt as hot as the focus of the largeſt convex lens or concave mirror.

We do not urge theſe remarks as a proof that the ſun *cannot* be an habitation of bliſs and glory. We think them indeed an unanſwerable confutation of the *reaſonings* by which our author endeavours to eſtabliſh his theory; but had we found in ſcripture any evidence that the ſun *is indeed the manſion*, whither our Bleſſed Lord went to prepare a place for his faithful followers, we ſhould readily have admitted that God can give to the children of the reſurrection, conſtitutions ſuited to the manſion deſigned for them.* Even then however we ſhould have found ſome difficulty in believing that the enjoyments of good men made perfect, are to ariſe literally from *ſplendid garments*; that the pious philoſopher Boyle, for inſtance, is to receive the reward of all his labours in a *red* or *orange robe*, becauſe it is ſaid that "they, who turn many to righteouſneſs, ſhall ſhine as the ſtars, for ever and ever;" or that, in a region of ſuch intenſe heat, the place prepared for the righteous is literally "a city of gold, ſurrounded with a wall of jaſper, conſiſting throughout of beautiful terraces and hanging gardens, commanding, in every part, extenſive views, free from interruption!!!"

Such opinions as theſe we cannot help conſidering as puerile and abſurd; but they would be harmleſs abſurdities, were not our author ſo wedded to them as to contend, that if Heaven be not adorned in this manner, "it is a place, which no wiſe man would ever wiſh to come into;" (Vol. I. p. 13.) that the common ideas of Heaven "give us nothing to truſt to as a means of forming any apprehenſions of future happineſs, except the total derangement and *annihilation* of almoſt every idea that we have acquired in this life;" (p. 27.) nay, that the common idea of Heaven "is indeed an abſtract idea of *nothingneſs*," (p. 127.) "the idea of a ſtate of *annihilation of all objects whatever!!!*"

Mr. King poſſeſſes the character of a man of piety and virtue, and he ſays of himſelf that "he is a very ſincere, diſintereſted layman." If this be true, and God forbid that we ſhould harbour a doubt of its truth, we muſt believe that he did not advert to the conſequences of theſe ſtrange aſſertions, when he gave them as a demonſtration of the truth of his hypotheſis. If what is not ſolid, or, as he expreſſes it, *conſolidated*, be nothing, what is the human ſoul? what are angels? with reverence we put the queſtion, what is God? Does the ſenſation of ſound, of ſweet or bitter, of ſmell, or of colour, previous to all experience, ſuggeſt the idea of extenſion or ſolidity?

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* Dr. Herſchel and M. Von Hahn have given theories of the ſolar light extremely plauſible, and ſuch as ſeem to render it poſſible that the ſun may be a planet inhabited. (See Tranſactions of the Royal Society 1794, and Bode's Aſtronomical Almanac for 1796.) Theſe theories however differ widely from our author's; whilſt he contends that the only alternative is between his own and the common theory. With Herſchel and Von Hahn therefore we have no concern, except juſt to ſay that the latter aſtronomer ſeems to us to have taken his theory, without acknowledgment, from the former; a very common practice of *modern* philoſophers.

He has read the philoſophical writings of Berkeley;* and, if he underſtand his *theory of vision*, he will candidly admit that not one of theſe ſenſes, nor all of them united without the aid of touch, and the power of local motion, could ever have ſuggeſted the idea of either extenſion or ſolidity. But a being, endowed with the power of conſciouſneſs and the ſenſes of ſight, hearing, taſte, and ſmell, without touch, is ſurely conceivable; and as ſuch a being would neceſſarily form a notion of ſubſtance, in which extenſion and ſolidity could have no place, a ſubſtance of which extenſion and ſolidity could not be predicated, is as certainly poſſible.

The poſſibility, nay the reality of ſuch a ſubſtance muſt be obvious, we ſhould think, to every man who can, for a moment, abſtract his attention from the objects around him. Mr. King ſays, and we believe him, that he was influenced by no worldly motives to enter on the purſuits which produced the work before us. His *will* therefore was unbiaſſed; but is he not conſcious that it would be as abſurd to ſay that his will was either extended or unextended, ſolid or not ſolid, as that the ſound of a trumpet is either ſcarlet or not ſcarlet, or the taſte of ſugar, green or not green? As ſound and taſte have no relation whatever to colour, ſo conſciouſneſs aſſures us not only of the *reality* of the will, but alſo of its having no relation whatever to ſolidity. Indeed it is ſo far from being a philoſophical truth that *conſolidation* is eſſential to real exiſtence, that a man ſo converſant in Greek as our author profeſſes to be, cannot be ignorant that Plato and his followers conſidered material ſubſtances as bordering on non-entity, and even went the length of calling them τα μη ονλα.†

The object of the ſecond ſection of theſe *morſels of criticism* is to prove that the earth was not brought into *being* on the firſt of the ſix days, during which Moſes informs us that the chaos was reduced into order; and that the ſun and the fixed ſtars were not only *created*, but had *long exiſted in their preſent ſtate*, prior to that period. This is attempted by tranſlating from the *verſion* of the *Seventy* (which the author conſiders as the work of inſpiration) the firſt chapter of the book of Geneſis; by commenting on the chapter in the courſe of his tranſlation, and by ſubſtituting extravagant aſſertions for ſober criticiſm. We have no inclination to examine this ſection with the ſame minuteneſs, with which we have examined the former; for though it is equally whimſical, it ſeems much leſs dangerous, as the reader cannot but perceive, on the moſt curſory peruſal, that the commentator every where bends the text to his own purpoſe.

That the whole corporeal univerſe was called into exiſtence only about ſix or ſeven thouſand years ago, is an opinion, for which we are perſuaded that no man will contend; becauſe there are plain indications in ſcripture, that parts of it were completely formed before the "corner ſtone of the earth was laid." That this earth, together with every thing elſe corporeal and incorporeal comprehended under the term *univerſe*, was actually *created* by the power of God, Moſes directly affirms; but the firſt verſe of the book of Geneſis does not require us to believe, that the *matter* even of this world was *brought into being* on the *very day* in which the chaotic maſs was begun to be *reduced into form*. On this point men may think very dif-

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* See page 127.

† *Cicer. Tuscul. Quest, lib. i. cap.* 24. *et Diog. Laert. De Vitis. Philosoph. lib. iii. seg.* 64.

ferently,

ferently, and yet retain the ſame veneration for the inſpired author of the ſcripture coſmogony.

But that the whole ſolar ſyſtem was not only created, but alſo reduced into form at the ſame time, cannot, we think, be controverted without giving the lie direct to Moſes, and even loſing ſight of the eſtabliſhed laws of nature. Our author, however, after tranſlating in his own way the firſt two verſes of the book of Geneſis, and endeavouring to prove, in contradiction to his former hypotheſis, that "light is the elementary fluid of fire," which modern chemiſts denominate caloric, tranſlates the third verſe thus:—

"Let there be *on earth*, a fluid capable of communicating light and heat;" but neither in the original Hebrew, nor in the Greek verſion, is there any mention of the *earth* in this verſe, ſo that the clauſe *on earth* is a groſs interpolation. Taking it for granted however that φως ſignifies *caloric*, the meaning of the verſe muſt be that caloric was now firſt called into exiſtence. This indeed the author himſelf admits; for immediately after his interpolated tranſlation, he proceeds in the following words:—

"That is (conſiſtently with what has been obſerved in the preceding piece of criticiſm) *Let there be the elementary fluid of heat or of fire;* by means of which, *fire, and all its effects may exiſt*; and by means of which, light may be communicated, and the ſun's rays may be enabled to penetrate from the ſun to the earth. And accordingly we find, in the following verſes, that *day-light was immediately produced.*"

According to our critic, then, caloric had no exiſtence in this world till God ſaid Γενηθητω φως; but prior to that commanding word, he tells us that the earth was in "a chaotic ſtate, a maſs of mere heterogeneous *watery fluid!!*" Yet nothing is more certain, if there be any truth in thoſe principles of philoſophy from which he pretends to reaſon, than that there could be *no* watery fluid previous to the exiſtence of caloric; and that if the earth exiſted at all, without that eſſential ingredient of every body with which we are acquainted, inſtead of being a *maſs of heterogeneous watery fluid*, it muſt have been one *ſolid maſs more fixed than adamant.*

That there was a *watery fluid* ſpread over the face of chaos previous to the ſeparation of light from darkneſs, we know as well from the Greek verſion as from the original Hebrew; and therefore we muſt infer, in direct oppoſition to Mr. King, that φως ſignifies in this place *light* and not *caloric*. As ſoon as the earth exiſted in a chaotic ſtate covered with a watery fluid, caloric muſt have been a component part of it; but if it was acted upon by the ſun's rays from without, and by caloric within, ſuch a watery maſs muſt have been ſurrounded with a denſe atmoſphere. Either therefore the earth was ſurrounded by an atmoſphere anterior to the firſt day of the ſcripture coſmogony, or the ſun was not, before that day, reduced into form and placed in the centre of the ſyſtem; but the author admits, that it was not till the *ſecond day* that the atmoſphere, or, as he chooſes to call it, the *conſolidating ſubſtance* was formed, and ſince that ſubſtance was, even then, formed by the *immediate* power of God, we muſt conclude that there were, even on the ſecond day, no ſolar rays co-operating with internal caloric to produce a terreſtrial atmoſphere.

But, we ſhall be aſked by our author, or by his partizans, if he have any, how the light could be divided from the darkneſs, ſo as to produce day and night before the ſun was formed and placed in the center of the ſyſtem.

To

To this queſtion it would ſurely be ſufficient to reply, that all this was done by the power of God, to which nothing is inſuperable; and that it is preſumptuous in man to trace, farther than it is revealed, the progreſs of creation. With Moſes, however, for our guide, we think it not impoſſible to ſhew that the light might be ſeparated from the darkneſs ſo as to produce day and night, before the ſun was reduced into its *preſent form*; but in order to do this, we muſt believe that the whole ſyſtem comprehending the ſun and all the planets primary and ſecondary, was at firſt one chaotic maſs.

When the Divine Architect determined to ſeparate this maſs, what is there in the nature of things to render it improbable that the firſt ſeparation ſhould be of the matter of light from the opake matter; or that the luminous and opake bodies, now ſo intimately related to each other, ſhould be gradually reduced into their reſpective forms at the ſame time? This is ſo far from being improbable, that we cannot ſuppoſe the progreſs to have been otherwiſe, if we believe that the laws which now preſerve the ſyſtem, and regulate its motions, were then impreſſed upon its conſtituent parts. When God ſaid "let there be light," we may humbly conceive that the matter of the planets was ſeparated from the luminous matter, and by Almighty power projected into the immenſe void. In the Moſaic narrative, which was written for a paſtoral nation and not for a college of aſtronomers, the projection is conſidered as having been made from the earth, becauſe to the people inhabiting it, the earth was the principal object in the ſyſtem. But it appears that after the firſt ſeparation the earth was ſtill a chaotic maſs; and therefore analogy leads us to believe that the matter of the *ſun*, as well as that of the *other planets*, conſtituted likewiſe chaotic maſſes; and that when our atmoſphere was formed, and the earth ſeparated from the waters, ſimilar changes took place in the other planets. All this time, the ſun might have been ſeen from the earth, had there been any perſon to behold it, as an immenſe glaring *aurora*-like meteor; inſtead of the bright well defined body that it is now; and yet if the earth, in that ſtage of exiſtence, had a diurnal motion, there muſt have been day and night, evening and morning.

Surely this hypotheſis, if it deſerve no better name, is more rational than our author's; for whilſt it contradicts none of the known laws of nature, it is perfectly conſiſtent with the narrative of the inſpired coſmographer, who tells us that the earth was completely formed and covered with vegetables at the *end* of the third day, and that the ſun was completely formed at the *beginning* of the fourth.

Mr. King on the other hand contends, that the ſun was *completely* formed long *before the firſt day* of the Moſaic coſmogony; that, however, its rays could not operate upon the chaotic maſs of the earth, becauſe no ſuch thing as *caloric* then exiſted; and that the maſs of the earth was a *fluid*, though it is known to every man of ſcience that fluidity without caloric is directly contrary to the laws, by which God governs the corporeal world. If, on ſecond thoughts, he ſhould be diſpoſed to allow that caloric was a component part of the *chaos*, we have ſeen that he muſt likewiſe allow either that the ſun was not then formed, or that the heterogeneous maſs of earth and water was ſurrounded by an atmoſphere; both which poſitions he denies, as contrary to his theory.

The ſupport of that theory has, indeed, put them to many ſhifts; but the moſt extraordinary of them all, is the commentary, with which he has favoured

voured the public on the 14th and 16th verſes of the firſt chapter of Geneſis, after tranſlating them in the following manner:—

"And God ſaid, let there be PHOSTERS (i. e. operators upon the fluid of fire or light) in the conſolidating (or ſtrengthening) ſubſtance, (i. e. IN THE ATMOSPHERE OF HEAVEN,) to illuminate the earth, (AND TO HAVE THE DIRECTION OF, OR TO BE THE EFFICIENT CAUSES OF,) and to make a difference (AND EFFECTUAL SEPARATION) between day and night. And let them be for ſigns, and for ſeaſons, and for days, and for years. And God made THE two great PHOSTERS, (i. e. BODIES TO OPERATE UPON THE FLUID OF FIRE OR LIGHT;) the great phoſter of all to produce its effects (OR RULING POWER OF OPERATION) in the day; and the leſſer phoſter, to produce its effects (or ruling power of operation) in the night; and the ſtars alſo (TO PRODUCE THEIR EFFECTS OF OPERATION.")

We ſhall paſs over our critic's interpolations of theſe verſes as unworthy of regard, becauſe they muſt be obſerved by every man who ſhall peruſe his verſion and compare it with the Greek, which he profeſſes to tranſlate; but his explanation of the word φωσῆρες, and his attempt to reconcile what Moſes ſays of theſe bodies, with his own hypotheſis, are indeed ſuch curioſities as we have ſeldom met with.

Know then, reader, that φωσῆρες ſignifies not *luminaries*, or ſhining bodies, but *light-makers*, and that *light-makers* are not bodies that *make* light, but only ſuch bodies as cauſe light, *already made*, to have its proper effect. This, ſays Mr. King, *muſt* be the ſignification of the word; but St. Paul, who ſeems to have been ſomehow induced to enter his caveat againſt all our author's theories, ſays that the ſignification of the word *muſt be very different from this*.

"Wherefore, my beloved,—do all things without murmurings and diſputings; that ye may be blameleſs and harmleſs, the ſons of God, without rebuke, in the midſt of a crooked and perverſe nation, among whom ye ſhine, as lights (φωσῆρες) in the world; holding forth the word of life," &c. Such is the apoſtle's addreſs to the converted Philippians;* but ſurely he did not mean, that they ſhould *cauſe* the *word of life* to ſhine forth in the *heathen*, or even the *light of righteouſness* in a *crooked and perverſe nation*. And this is the only place where we have ever met with the word φωσῆρ, except in the firſt chapter of the book of Geneſis; the queſtion to be decided, is, whether St. Paul or Mr. King be moſt likely to have underſtood its true import.

But whatever be the meaning of the word φωσῆρ, Moſes aſſures us that two great *phoſters* were made on the fourth day, and that the ſun was one of them. "This *could not be*," ſays our author, "for the ſun muſt have exiſted before the very firſt day. It was therefore, as I apprehend, the *moon*; which, being ſo immediately connected with, and, as it were, dependent upon the earth, may well be ſuppoſed to have been formed and put in order at *this time*." But the moon is no light-*maker*; and *one* body is not *two* bodies. No matter, our author's theory requires us "*fairly* to conclude, that the operation of the fourth day was no more the creation (formation) of the ſun, than it was the creation of light, but that it was, in fact, the creation (formation) of the moon," and "this interpretation, by giving Moſes the lie, frees him from all objections!!!"

(To be concluded in our next.)

* Chap. ii. Ver. 15, &c.

REMARKS

Remarks on Mr. Fellowes's Anticalvinist.

Mr. Editor,

I HAVE more than once obſerved your attention to the good old maxim *Audi alteram partem*, I ſhall therefore without heſitation offer you a few remarks upon a pamphlet of Mr. Fellowes, entitled *The Anticalvinist*. I ſhould not have thought of troubling either you, or any other perſon, upon the ſubject of that pamphlet, had you not extended the date of its literary exiſtence the ſpace of one month, by condeſcending to notice it in the laſt number of your Review: hence you have now given to it a degree of importance, which it did not poſſeſs before, and to me an apology for writing. Had Mr. F. confined his invectives to the *methodists*, I ſhould willingly have left the doughty combatants to ſettle their own diſpute; for I am no more a methodiſt than himſelf, and, from what I have ſeen of the ſect, have almoſt as little affection for it as the Anti-Jacobin reviewers. Such however is by no means the caſe; Mr. F. anathematizes *doctrines*, and boldly pronounces every Calviniſt an Antichriſtian. Does this odious title then apply to the judicious, but Calviniſtical, Hooker?* Were Uſher, Beveridge, Reynolds, Hopkins, Noel, &c. &c. all Antichriſtians? Were they moreover diſaffected ſchiſmatics; and was Biſhop Horſley miſtaken, when he openly declared in one of his charges, that the ableſt defenders of the diſcipline of the church were to be found among the doctrinal Calviniſts? If thoſe wretched perverters of religion in the laſt century deſtroyed both monarcy and epiſcopacy, are the followers of Mr. Weſley free from all imputation of ſchiſm becauſe bigotted Armenians? But I wiſh not to preſs this point, becauſe I am verily perſuaded, that neither the belief nor the diſbelief of the peculiar doctrines of Calviniſm is in the leaſt eſſential to ſalvation. Let us therefore conſider ſome other matters. Mr. F. in the plenitude of his papal infallibility, ſtyles all thoſe, who believe in the doctrine of original ſin, ſalvation by grace through faith, and the influences of the holy ſpirit, fools, hypocrites, enthuſiaſts, methodiſts. Were Biſhop Horne, and his venerable biographer William Jones, fools, hypocrites, enthuſiaſts, and methodiſts? Yes; about 30 years ago, they were thus denominated by the Fellowes's of the day, as every perſon knows, who is acquainted with the hiſtory of Hutchinſonianiſm. Mr. F. may probably pleaſe himſelf with the idea of being what he calls *a Chriſtian philoſopher*, but ſuch ſcurrilities as he pours forth are not the language either of a philoſopher, a gentleman, or a Chriſtian. Has Mr. F. ever peruſed the writings of our older divines, particularly the homilies of the church? If he has not, which his own writings ſeem to indicate, he acknowledges the moſt deplorable ignorance: if he has, and can nevertheleſs not only be guilty of heretical pravity, but abuſe all who decline looking up to him as their *magnus Apollo*, he is certainly a moſt remarkable inſtance of incorrigible vanity and ſelf-conceit. Are the founders of the Anglican church all miſtaken, and is Mr. F. alone in the right? Are thoſe illuſtrious perſons, whoſe names I have before recited, and to whom might be added a noble army of Engliſh martyrs and confeſſors; are they all fools and enthuſiaſts, and is Mr. F. alone a wiſe and rational man? But I will deſcend to particulars. Mr. F. declares, in his Chriſtian philoſophy, that it matters little, whether a man be

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* See his Diſcourſe on the perpetuity of Faith in the Elect.

a fol-

a follower of Athanaſius, of Arius, or of Socinus, provided only he be of a kind and benevolent temper: the church pronounces (Art. 18.) that all perſons, who hold ſuch tenets, are to be had accurſed; and the excellent Jones will inform our author, that "this is the error of the ignorant: and the artful flatter them in it; telling them, that if they do but lead what they call good lives, articles of faith are but matters of opinion, and therefore they need not be nice about their creed—*But a right life can no more grow upon a wrong faith, than grapes can grow upon thiſtles.* (Preſervative againſt Socinianiſm.) According to Mr. F. none but methodiſts, and enthuſiaſts, believe the doctrine of original ſin: the church moſt decidedly avows her aſſent to the doctrine in queſtion (Art. 9), ergo, the church is methodiſtical and enthuſiaſtic. Mr. F. aſſerts, that they, who "expect juſtification upon eaſier conditions than thoſe of good works, will find themſelves miſerably and fatally deluded:" the church decides, that "we are accounted righteous before God, only for the merit of our Lord and Saviour Jeſus Chriſt by faith, and not for our own works or deſervings." (Art. 11.)—Let us ſee alſo what the poor deluded methodiſt, yet moſt dutiful ſon of the church, William Jones, ſays. "Ever ſince the fall, the nature of man has been blind and corrupt; his underſtanding darkened; and his affections polluted—In a word, the ſenſe man is now poſſeſſed of, where God does not reſtrain it, is uſed for evil and not for good: his wiſdom is earthly, ſenſual, deviliſh; it is the ſagacity of a brute, animated by the malignity of an evil ſpirit." (Eſſay prefixed to the Catholic doctrine of the Trinity.) Let Mr. F. alſo attend to the following paſſage: "Every article of the Chriſtian faith depends upon the doctrine of a Trinity in unity. If that be given up, the other doctrines of our religion muſt go with it, and ſo it has been in fact, that the authors, who have written againſt the Trinity, have alſo diſputed away ſome other eſſential parts of Chriſtianity; particularly the doctrines of *the ſatisfaction* and of *original ſin*." Ibid. As for the doctrine of imputed righteouſneſs, I have only to obſerve, that it was held by Hooker, Andrews, Beveridge, and the whole body of Hutchinſonian divines, at the head of whom we may place Horne, Jones, and Parkhurſt: a circumſtance, which at leaſt may exempt it from being beſpattered by the mud, which Mr. F. throws around him in filthy profuſion. This facetious gentleman alſo expatiates largely upon deſponding ſhrugs, &c.; but has he forgot who declared "bleſſed are they that mourn?" He ſpeaks likewiſe of the winning *hilarity* of our Lord; does he not remember, who was "a man of ſorrows, and acquainted with grief?"

And now, Mr. Editor, what ſhall we think of the orthodoxy of this profeſſed corrector, and cenſurer of others; nay, what ſhall we think even of his honeſty? He juſtly obſerves, that "an earneſt abhorrence of fraud, and falſhood, will always characteriſe the ſincere believer;" but how does he exemplify this rule in his own practice? He ſubſcribes to the 9th article, and ſcoffs at thoſe who hold the doctrine of original ſin; he ſubſcribes to the 11th, and aſſerts, that our works are the conditions of our juſtification; and he ſubſcribes to the 18th, while he thinks it a matter of little conſequence what a man believes, provided only, in the vile jargon of republican France, he be an advocate for univerſal philanthropy and general benevolence.

If Mr. F. can give an anſwer to theſe ſerious charges, let him come forth; but for heaven's ſake, let him be more ſparing of thoſe choice flowers of Billingſgate, which have adorned his former productions. Let him ſtate his

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reaſons with a cool and manly firmneſs; but let him in future refrain from applying the invidious term of *methodist*, and *antichrist*, to thoſe, who have as little connection with the ſect, and who as much deteſt its principles, as your obedient humble ſervant,

A PRESBYTER OF THE CHURCH OF ENGLAND.

To the Conductors of the BRITISH CRITIC.

GENTLEMEN,

YOUR *fair* and *impartial* method of *reviewing*, as exemplified in your notice of my "attempted reply to the maſter of Weſtminſter ſchool," in your Number for January 1802, deſerves ſome public attention; and the rather ſo as you are *known** friends to Dr. Vincent, and I have not the good fortune to poſſeſs any influence with you.

Of all the reviewers, *you* alone noticed Dr. Vincent's "Defence of Public Education," in your Number for December laſt; and you paſſed every poſſible encomium upon it, without one *ſingle* drawback, and ſo glaring has your *adulation* been, that you have juſtly merited the ſarcaſm of having penned your article before the "Defence" was publiſhed. *You* alone of *all* the reviewers have this day noticed the "Attempted Reply;" and I am ſorry to ſay, that I have neither to compliment you upon your candour, impartiality, nor even your juſtice in reviewing it; if your palpable and glaring partiality (amounting to bare-faced impoſition on the Public) can be ſo termed.

You obſerve that, "by the aid of Dr. Vincent's celebrity, Mr. Morrice attempts to advertiſe his own ſkill in teaching." Let thoſe who read my pamphlet judge between us, whether there be a ſingle line in it, that can fairly be ſo conſtrued.

Do you allude to the extract I have given from the Critical Review for December 1801, in favour of my publication on the "Art of Teaching," which extract is merely offered in ſupport of one leading argument of my Reply?—or do you advert to the liſt of my publications on Education in the laſt page, with the N. B. That I attend private pupils? or is your remark to be aſcribed to my obſervations on the length of the experience which I have had in ſcholaſtic buſineſs?

Have not I as much right to annex a liſt of my publications to a pamphlet, as you or your publiſhers have to load your Review with advertiſements of books, for which you are paid? If my pamphlet is unworthy of notice, no one will buy my books. I leave the Public at large to determine how far that is the caſe.

You further ſtate, that "the proofs of my ignorance and abſurdity are too glaring to require pointing out."

This is *review ing*; and it is from ſuch mere "ipſe dixit" arguments, or "knock down blows," that the Public through your *impartial* medium, are to form an eſtimate of an author's production, who from the age of fourteen to forty-two, has been conſtantly more or leſs employed in the buſi-

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* *See* the Anti-Jacobin Review for laſt month on this ſubject, page 73, where the Reviewers of the Britiſh Critic are *reviewed*.

neſs

ness of teaching, and has gained some public and much private approbation as well as reward by his publications on the important subject of Education; when perhaps the Reviewer of the particular article to which I allude, never taught a pupil in his life, therefore cannot be a competent judge of the points in dispute.

It is unfortunate for you, Gentlemen, that this very pamphlet has received the decided favourable opinion of four Gentlemen, who have taken different degrees in our universities, one of whom is at the head of a very eminent classical school in the metropolis.

In the *first* edition there were some trifling inaccuracies to which every publication is more or less subject; and from which, even Dr. Vincent's was not exempt—the second edition (which probably you have not seen) is considerably altered, and out of compliment to so truly a respectable character as the master of Westminster school, every appearance of personality is carefully avoided.

As you must well know, I do not in the smallest degree attempt to shew that Dr. Vincent has *not* done his duty according to the *Statutes* of the great seminary over which he presides—the argument takes quite a different turn, and I am happy to observe, that another Review of this day's publication gives the utmost additional force to my observations.

The Public must judge between us, Gentlemen, as to your candour and fairness of argument, in deciding in *five* lines upon a pamphlet, without instances of error being adduced in proof. I publickly challenge you to point out the instances of "ignorance and absurdity" alluded to.

I am, &c.

February 1st, 1802. D. Morrice.

MISCELLANIES.

To the Editor of the Anti-Jacobin Review and Magazine.

SIR,

WHEN I requested you to publish, in your miscellany, memoirs of Professor Robison, of Edinburgh, I expected that *some* attention would be paid to the proof-sheet by the corrector of your press. Fully aware of the indistinctness of my hand-writing, *I* could not indeed look for perfect accuracy where accuracy has seldom been seen; but I was much surprised on finding, in your pages, my friend exhibited to the Public as a *knave*, and myself as a *fool!* Had Dr. Robison, after he had settled in Edinburgh, communicated to the Marine Academy at Cronstadt *all the British improvements in marine education*, what character would he deserve as a British subject? If your corrector think me capable of *supposing*, that a pension conferred on the Professor by the Court of St. Petersburgh was *withdrawn* only because he *continued* a correspondence so *beneficial* to that Court, what opinion must the said corrector have formed of my understanding? And if he does *not* think me capable of a supposition so absurd as this, what opinion shall I form of his attention to a duty, of which *I know* that the difficulties can be neither many nor great. Instead of answering these questions, I subjoin a table of *errata* in the memoirs of Dr. Robison, which I expect to see published in your *next* Number, not at the end among other corrections where it would attract

attract no attention, but at the bottom of this letter. Less you cannot do, if you wish to make any reparation to a character which you have unintentionally calumniated, or to render justice to

Sir, your real Friend and very humble Servant,

Stirling, Feb. 8, 1802. GEORGE GLEIG.

In page 92 line 4 for *extensive* read *retentive*
——— — — 13 — *standing* read *studying*
——— — — 32 — largest read longest
——— — — 48 — inseparable read insuperable
——— 94 — 21 — Dr. Reed read Dr. Reid
——— — — 42 — *the* Board read *that* Board
——— 95 — 2 — *considered* read *constituted*
——— — — 10 — *divisions* read *decisions*
——— — — 32 — *Prussian* read *Russian*
——— — — 33 after the word *hearts* insert *might have*
——— — — 35 for *the* read *their* university
——— — — 41 dele the words *I believe,* and because he did *not* continue a correspondence, &c.
——— 96 18 and 19 for the *return of the eclipse,* read *the nature of the elipse*
——— — — 22 for *honor* read *honors*
——— — — 29 — *elected* read *created*
——— — — 42 — *Mason's lodge* read *Mason-lodge*

Errata in the January Anti-Jacobin Review.

Page 14 line 12 for *notice* read *nothing*
——— — — 31 — *preferring* read *profaning*
——— 77 — 40 — *displaced* read *displayed*
——— 78 — 23 — *order* read *ardor*
——— — — 35 — *calls* read *called*
——— 79 — 21 *patriot* read *patriarch*
——— 81 — 9 *fecimus* read *facimus*
——— — — 13 after *Williams* insert *has*
——— — — 27 — *fragment* read *figment.*

LITERARY INTELLIGENCE.

Mr. *Courtier* has in the press an improved and enlarged edition of his "Pleasures of Solitude," which is to be embellished with engravings.

Mr. *Daubeny*, we are pleased to hear, has a volume of *Discourses* nearly ready for publication; in a note to which, we understand, is a Defence of the System of public Education, in respect of religious Instruction, pursued at Winchester School.

Mr. *Cobbett's* "Political Register," of which six Numbers have been published, may be considered as a valuable collection of political facts and documents, and as a vehicle for the communication of sound principles, and of useful reflections on all topics of public importance. It has another strong recommendation, which, we trust, will never lose its weight in this country;—it speaks the language of truth and independence.